

Mysore Inscriptions,

TRANSLATED FOR GOVERNMENT,

BY



LEWIS RICE,

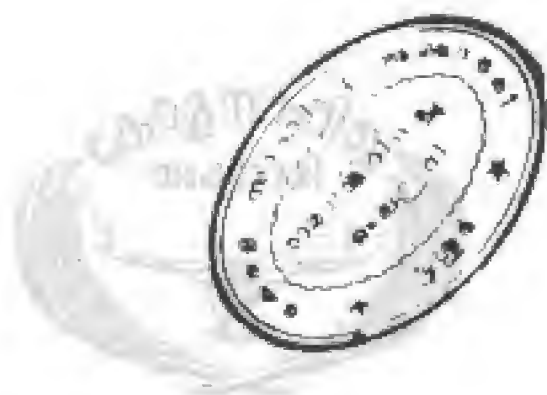
Director of Public Instruction, Mysore & Coorg.

BANGALORE:

PRINTED AT THE MYSORE GOVERNMENT PRESS.

1873.

**RAMA VARMA RESEARCH INSTITUTE,
TRICHUR, COCHIN STATE.**



नमो भगवते
स्वामीने
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ಸಹಜವಿವರಣೆ
 ಹೃದಯ ಉನ್ನತರ
 ಜಾಲರಿಯು ದಿವ್ಯ
 ಪ್ರಕಾಶಮಯ
 ಕವಚವನ್ನೊಡಗ
 ಡಿದುದೆಂದನಿನ್ನಿ



DECUR STONE--No. 113.

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PREFACE.

A few words of explanation are needed as to the origin and purport of the present volume. When Mr. L. R. Bowring, C. S. I., (previously Private Secretary to the Governor General, Lord Canning), was Chief Commissioner of Mysore, the garrison of Bangalore included the 22nd Regiment, Madras Native Infantry, one of whose officers, Major H. Nixon, had taken a series of photographs of the celebrated temples of Orissa, and dedicated them by permission to Lady Canning. He was now commissioned, about 1865, to take photographs on behalf of the Mysore Government of the principal inscriptions in this Province. How the selection was made I am not aware, but all he took belong to the north of the country. There were 150 altogether—129 from inscriptions on stone and 21 from those on copper-plates—nearly a half of the whole number being from Balagundi and Talagundi, close to it, both in the Shimoga District.*

Sets of the photographs were sent to the India Office and Asiatic Societies, but without a translation they could be regarded only as curiosities. Some native officials here, with the aid of pandits, attempted the translation of a few for Mr. Bowring, but, as might be expected, with very imperfect results.

About seven years ago the collection was put into my hands, to translate for Government when I had leisure. Though familiar with the language of the country, the subject of inscriptions was not one I had paid any attention to. I also found no one who could read the ancient characters, and had besides little time to give to the matter.† However, gradually setting to work, after many repeated attempts, I had at length the satisfaction of deciphering the whole of the obsolete characters; and continued practice not only gave me facility in reading inscriptions but familiarized me with their general style and

* Of the location of these it is not my purpose to speak: but owing to imperfect clearing of the inscriptions before the photographs were taken, and the micro-copic scale of the greater number, the difficulties involved in deciphering them were greatly multiplied.

† The Pundit placed at my disposal, Sumanājī Śiva Rāma Śāstrī, (since, I regret to say, deceased), was a clever man and an excellent Sanskrit and Kannada scholar, but he did not know the old characters and was but little interested in transcribing inscriptions.

method of arrangement, so that on meeting with any, during tours of inspection in the country, I was enabled to pick out the essential historical facts they contained.

This success greatly enhanced the interest of the subject, though other engagements (such as compiling the Gazetteers of Mysore and Coorg) obliged me often to put aside the work for months together. But the notes I continued to take of inscriptions in various parts of the country convinced me that a very limited and imperfect collection had been made. I therefore drew up a tabular form, a copy of which was despatched to each Amildar, with orders from Government to return it filled up with particulars of every inscription existing in his taluk. The result was, as I had hoped, to bring to light some ancient inscriptions of great value—witness Nos. 101 and 153, which opened as it were a new chapter in the early history of Mysore*.

The returns received from the various taluks showed the existence of at least 3,722 inscriptions throughout Mysore, † besides those in Coorg. But with regard to the particulars of their contents, where the copies were not entirely erroneous, the columns for page on page were simply in most parts filled up with the equivalents for "unknown," "illegible," or "not understood." General attention, however, having been drawn to the subject, I found it easier to get access to inscriptions in any part of the country visited, and from time to time came across more valuable ones than had been produced for entry in any of the lists. Some of these I thought it well to publish at once, and they have appeared in the *Indian Antiquary* with fac-similes of the originals. A select number I have appended to the present work as Part III.

No pretence can of course be made to have in any way exhausted a subject the materials of which are so numerous, so generally distributed, and which require individually so much time and study to reproduce in English. But in addition to all those photographed by Major Dixon—which I have felt it my duty

* It appears that Chikka Deva Raja, who reigned from 1672 to 1704, caused a register to be made of all the inscriptions in Mysore, no doubt as a check upon the endowments; but the document seems to have been one of those which Tipu found in the palace and unceremoniously ordered to be taken for baiting the *kutti* or given for the horses.

† District.	No. of inscriptions registered.	District.	No. of inscriptions registered.
Bangalore	332	Halemy	454
Bellary	840	Shimoga	591
Channarayana	148	Kodur	323
Mysore	408	Channarayana	421

bound to translate, as undertaken, for Government, but for the selection of which I am in no way responsible—I have given from among those known to me such as in my opinion will best serve to present a somewhat complete view of the ancient history of Mysore: and in the Introduction have combined the information thus obtained with such as I have gathered from other sources, in an attempt to treat the subject in as exhaustive a manner as the space at disposal would allow. A summary of results deduced with reference to the language and other matters has also there been similarly included.

And should this work have the effect of, in any measure, promoting, in the case of others, as it has with me, an interest in the people, the country, its institutions, its important language and valuable literature, whether on the part of European scholars or more especially on the part of the sons of the country itself, my labour will not have been expended in vain in elucidating these records and monuments of bygone times—a labour which those alone are in a position to appreciate who have done similar work.

Bangalore, July 1878.



ADDENDA ET CORRIGENDA.

- Page,
 xi, omit 3rd Hoysala grant.
 xii, add to end of Hoysala grants
 3, 1310, *Lalaja Dasa, Chakudrag, 6.*
 " under Vidaya, add *Mahadeva Rupa* to No. 15.
 xiii, lines 3 and 4 from bottom, for pages 326, 329, read 302, 304.
 xiv, line 2 from bottom, read *sallakshana*.
 xviii, " 23, for Naga, read *Nagar*.
 " " 2 from bottom, for *henda* read *henda*.
 xlix, " 4, after Mikhunda, read or Mankunda.
 xli, note †, for "Thumbler," read "hambler."
 li, end of para. 2, add—A more credible account is that they were introduced in the 3rd century by Mahueti Pallava.
 liii, line 19 of note, after and insert a semicolon.
 lix, " 15, after Malla, add—whose governor of Banarase, &c., in 1014 was Kudatavarase (p. 150).
 lxi, " 10, for no doubt, read perhaps; and for Gangavaji, read Kambhakaraj.
 lxiii, " 16 " 1394, read 1094.
 " " 50 " Achchupa Nayaka, read Darmamatsua.
 lxviii, add to foot note, A somewhat different account is given at p. 84 of the descent of the Pandya named Tribhuvana Malla Kuma Derarasa, with the title Nigalanka Malla, ruling Haiva in 1112 from Siangali.
 lxxiii, line 20, after 1157, add—But in 1155 Mahadevarasa held that position (p. 10).
 lxxvii, " 2, read Hoysalas.
 lxxviii, " 30, after line, add (p. 106).
 6, date of No. 3, alter to 1310.
 8, " " 4 " about 1150.
 " end of para 4, after Hichumbes'vara insert a comma; for *Vidaya-ditya* read *Udayaditya*.
 9, line 8, for 1045 put a dash.
 17, para. 2, for Vira read *Vijaya*.
 19, end of para 4, for just in punishing, read a generous prince, the punisher of *Ayyana*; and add foot note *Vangi-Mandales'varan addira-mahes'varan Ayyana-danda*.

- 60, omit foot note †
 72, line 3 from bottom, for *Kôli* read *Kôli*.
 97, date of No. 44, alter to 1149.
 99, line 10, for *nôli* read *nôli*.
 121, date of No. 56, alter to about 1150.
 155, line 12, for *Hiraga* read *Hiraga*.
 183, para 2 of description, for nine read seven, and omit the three words after hoods.
 187, date of No. 100, for 1196 read 1169.
 „ line 3 „ „ Châlîka read Bâlîka.
 209, line 12, for I will describe, read *will be described*.
 210, „ 4 of note, for *vôdige*, read *vandige*.
 „ last 3 lines of description, after thereby, read *the daughter of Aggaya taken prisoner (see Introduction, aliv)*.
 213, date of No. 117, alter to 1136.
 236, „ „ 132, „ 695.
 240, „ „ 134, „ 693.
 256—260, alter numbers as 141 to 145.
 283, last line, for the line of gurus to, read *and the Desika guru, by*.
 283, line 9, for he, read *was*.
 285, last line of notes, for *varpatin* read *varapatin*.
 286, line 24, for 14 read 4.
 326, date of No. 173, alter to 1184.
 328, para 4, for Sâtarva read *S'âtarva*.
 „ last line, omit 15.
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Chronological and Classified List of the Inscriptions.

No.	Date.	Ruling Sovereign.	Locality of Inscription.				Page.
<i>Pandava (?)</i>							
150	...	Jayasingha	...	...	Acantipur	...	232
151	...	Do	...	...	Sumb	...	233
152	...	Do	...	...	Thiruvallu	...	234
<i>Chalukya.</i>							
	A. D.						
153	c. 800	Harappa	...	...	Gulbarga	...	235
154	c. 800	Harappa	...	...	do	...	235
<i>Chola.</i>							
155	? 850	Vishnu Chola	...	...	Harur	...	236
156	854	Rajendra...	...	...	Mallabelli	...	237
157	905	Do	...	...	Mamra	...	238
158	931	Do	...	...	Pondur	...	239
159	913	Arundha	...	...	Mallabelli	...	240
160	968	Vijayaditya	...	...	Harur	...	241
161	977	Do	...	...	Nagavargala	...	242
162	c. 850	Rajagopala (son of)	...	...	Harur	...	243
<i>Pallava.</i>							
163	c. 750	Narasimha	...	...	Nandi	...	244
<i>Chalukya.</i>							
164	444	Vira Nayana	...	...	Bangalore	...	245
165	c. 840	Ambar...	...	...	Harur	...	246
98	c. 800	Vijayaditya	...	...	Talagunda	...	247
124	693	Do	Sakshinaga	...	Sumb	...	248
132	685	Do	do	...	Harur	...	249
166	758	Kirti Varman	...	...	Vakkolal	...	250
99	897	Ahaya Malla	...	...	Talagunda	...	251
72	1009	Jaya Simha	...	...	Talagunda	...	252
80	c. 1000	Do	Jagadika Malla	...	do	...	253

No.	Date. A. D.	Ruling Sovereign.	Locality of Inscription.				Page.
100	1028	Jaya Simha Jagadeka Malla	...	Talagundi	...	...	201
71	1033	Do Do	...	Balagani	...	...	136
102	1045	Tankaya Malla	...	Talagundi	...	...	204
92	1040	...	...	Balagani	...	...	138
52	1049	Do	...	do	...	...	114
71b	1056	...	...	do	...	...	143
11	1086	Do	...	Davangere	...	...	19
170	1068	Do	...	Banasani	...	...	320
51	c. 1070	Shuvamika Malla	...	Balagani	...	...	132
70	1071	Do	...	do	...	...	144
72	"	Do	...	do	...	...	161
73	1075	Do	...	do	...	...	151
69	"	Do	...	do	...	...	142
66	1077	Vikramaditya, Triloharaya Malla	...	do	...	...	120
77	"	Do	...	do	...	...	163
103	1079	Do	...	Amruteswar	...	...	205
79	"	Do	...	Balagani	...	...	103
76	...	...	...	do	...	...	162
110	1080	Do	...	Somli	...	...	206
65	c. "	Do	...	Balagani	...	...	125
106	1081	Do	...	Talagundi	...	...	202
53	1083	Do	...	Balagani	...	...	73
123	1084	Parantaka	...	Hiragere	...	...	226
84	1096	Do	...	Balagani	...	...	170
47	1098	Do	...	do	...	...	107
50	1102	Do	...	do	...	...	78
58	"	Do	...	do	...	...	127
85	"	Do	...	do	...	...	179
68	1103	Do	...	do	...	...	135
104	1107	Do	...	Talagundi	...	...	199
70	1109	Do	...	Davangere	...	...	17
41	1112	Do	...	Balagani	...	...	82
83	1114	Do	...	do	...	...	173
98	1115	Do	...	do	...	...	183
95	c. "	...	...	do	...	...	103
7	1121	Do	...	Davangere	...	...	14
42	1126	Samaratana, Bhaktaka Malla	...	Balagani	...	...	29
174	1138	...	...	Hiragere	...	...	229
62	"	Do	...	Balagani	...	...	134
8	1142	Do	...	Davangere	...	...	16
34	1147	Jagadeka Malla	...	Hathar	...	...	67
43	1149	Do	...	Balagani	...	...	87
4	c. 1150	Do	...	Chitaldroog	...	...	8
36	"	Narasimha Talaga	...	Hathar	...	...	67

No.	Date.	Ruling Sovereign.	Locality of Inscription.	Page.
	A. D.			
59	1150	Nāmanall Tailapa Trailokya Malla ...	Balagani	151
45	1155	Do	do	150
<i>Kalachurya.</i>				
109	1157	Dijjala Deva	Talagundi	153
60	1158	Do	Balagani	152
71	"	Do	do	152
53	c. 1160	Do	Harilar	64
83	"	Do	Balagani	153
91	1160	Do	do	152
22	"	Do	Harilar	60
43	1161	Do	Balagani	92
8	1163	Do (Vijaya Pādya)	Davangere	17
63	c. "	Do	Balagani	133
90	c. 1165	Do (do)	Harilar	71
35	1167	Do (do)	do	71
42	1168	Rajy Nuriya Soti Deva	Balagani	109
13	1169	... (Vijaya Pādya)	Davangere	23
14	"	... ..	do	24
16	"	... ..	do	24
100	"	Do	Talagundi	157
89	1170	Do	Balagani	154
28	1171	... (do)	Harilar	51
106	1173	... ..	do	54
745	1179	Naraina Malla Sankaradeva	Balagani	161
31	c. 1180	Do	Harilar	60
39	"	Do	Balagani	75
65	"	Acharya Malla Deva	do	124
67	"	Do	do	139
55	1181	Do	do	115
94	1183	Do	do	134
306	1185	... ..	do	78

Hoyasala.

146	1117	Vijaya Varadharma	Bela	203
117	1136	Do	Hakki	213
3	1140	Vijaya Mallika Deva	Chikabroog	6
40	1182	Do	Balagani	103
100	1194	Do	Sorab	225
1155	1195	Do	Bela	216
20	"	Do	Balagani	100
113	1196	Do	Hakki	217
105	1199	Do	Talagundi	156
27	"	Do	Balagani	125

No.	Date.	Ruling Sovereign.	Locality of Inscription.	Page.
	A. D.			
157	...	...	Talagundi ...	205
75	1302	Vira Ballala Deva ...	Balagani ...	182
29	1302	Do ...	Balagani ...	188
85	1303	Do ...	do ...	197
50	1304	...	do ...	119
51	...	...	do ...	21
64	1307	Do ...	do ...	137
20	1323	Vira Narasimha Deva ...	Harihar ...	30
171	1350	Vira Somavarma ...	Bangalore ...	221
186	1353	Do ...	Singabala ...	207
147	1362	Narasimha Deva ...	Belur ...	270
37	1369	Do ...	Harihar ...	43
173	1370	Do ...	Somanthpur ...	223
130	1375	Do ...	Halebid ...	219
148	1378	Do ...	Belur ...	275
8	1387	Do ...	Chitaldroog ...	11

Yadava.

101	9 1189	Ballala Raja ...	Talagundi ...	188
37	1215	Sinhana Deva ...	Balagani ...	52
54	1239	...	do ...	115
15	c. 1270	...	Daravara ...	24
12	1271	Mahadeva Raja ...	do ...	20
24	1277	Rameshchandra Raja ...	Harihar ...	44
57	1280	Do ...	Balagani ...	127
111	1283	Do ...	Somb ...	207
82	1284	Do ...	Balagani ...	189
52	"	Do ...	do ...	116
81	1286	Do ...	do ...	158

Vijayanagar.

121	1354	Bukka Raja ...	Harihar ...	234
1	1355	Do ...	Chitaldroog ...	2
2	1356	Do ...	do ...	4
23	1379	Harihaya Mahadeva ...	Harihar ...	35
125	c. 1380	Do ...	Belur ...	222
123	"	Do ...	do ...	223
140	1382	Do ...	do ...	267
149	1385	Do ...	Hassan ...	277
150	1406	Deva Raja Mahadeva ...	do ...	279
19	1410	Do ...	Harihar ...	26
5	1412	Do ...	Chitaldroog ...	9

No.	Date.	Ruling Sovereign.	Locality of Inscription.	Page.
<i>A. D.</i>				
69	1432	Bera Rāja Mahārāja ...	Balgami ...	112
20	1434	Do ...	Harhar ...	39
116	1431	Do ...	Mulbagl ...	213
144	"	Do ...	do ...	230
147	1612	... ..	Tekal ...	208
135	1512	Krishna Rāja ...	Shimoga ...	242
22	1530	Achyuta Rāja ...	Harhar ...	39
23	1531	Do ...	do ...	43
21	1533	Do ...	do ...	34
19	1540	Do ...	do ...	25
138	1543	Sadashiva Rāja ...	Belur ...	224
17	1554	Do ...	Harhar ...	35
137	1555	Do ...	Belur ...	225
24	1560	Do ...	Harhar ...	41
139	1561	Do ...	Harar ...	228
122	1573	Sri Ranga Rāja ...	Belur ...	230
140	1581	Do ...	Devanhalli ...	257
136	1612	Rama Raya ...	Shimoga ...	247
<i>Balam.</i>				
123	1620	... ..	Belur ...	231
121	1625	Krishappa Nāyak ...	do ...	231
119	1637	Do ...	Halakki ...	213
134	1639	... ..	Belur ...	221
<i>Padisad.</i>				
176	1654	Mudra Bhupri ...	Khadet ...	533
<i>Helakki.</i>				
137	1672	Someshwara Nāyak ...	Shimoga ...	249
133	1714	Bhappa Nāyak ...	do ...	259
<i>A'raf.</i>				
114	1687	Gopin Gauda ...	Devanhalli ...	231
141	"	Do ...	do ...	253
<i>Mysore.</i>				
167	1689	Chikka Devendra ...	Krishna ...	309
168	1723	Krishna Rāja ...	Tannur ...	311
169	1724	Do ...	Malkaja ...	318
<i>Miscellaneous.</i>				
173	1590 B. C.	(Jala) ...	Strava Belgada ...	330
174	200 A. D.	do ...	do ...	330
143	1699	(Lingspet) ...	Kolar ...	238
142	1761	Do ...	do ...	257

INTRODUCTION.

Hindu literature is remarkably deficient in works of history. But the value of inscriptions has of late years been more and more recognised as one of the chief sources from which trustworthy materials may be drawn for supplying that deficiency. The inscriptions translated in this volume are concerned entirely with the Kanyāka or Kanyākubja country, as represented by the existing state of Mysore (Malabhar). The modern history of this State is well known to all who are conversant with Indian affairs as forming one of the most important chapters in the records of the progress of British dominion in the East. But the ancient history of the country is, even to its own people, almost, if not altogether, a blank.

The present inscriptions cover a period embracing the whole of the Christian era. Some profess to go back much farther, but their claims to such antiquity will be considered in their proper places. Before, however, presenting in detail the history of nineteen centuries as derived from these monuments of the past, it may be well to describe briefly their nature and character.

As a general rule any inscription is called a *sāsana*, a word derived from the Sanskrit *sās*, to command or proclaim, and signifying a royal grant, charter, or edict. A *sāsana* engraved on stone (*śilā*) is thence called a *śilā sāsana*, while one engraved on copper (*śāyā*) plates is similarly called a *tāmra sāsana*. A *śilā sāsana* is sometimes a counterpart of a *tāmra sāsana*: the latter being portable and intended for private custody, the former to be set up in a public place for general information. Some portion of the present collection, as will be explained farther on, does not consist of *sāsanas* properly so called.

A *śilā sāsana* is generally engraved on one side of a large slab of stone (*lapi kalla* or *sāsana kalla*) erected at the entrance or within the enclosure of a temple, or on the outer wall of the edifice. Sometimes the inscription is on a pillar in front of the temple. Where the site is favourable, inscriptions are also cut on the face of the natural rock. Inscriptions on the ground or on the floor usually record the votive offerings of private persons in return for recovery from sickness or other favour received.

A *tāmra sāsana* consists of several plates of copper strung together on a stout metal ring, the place where it is joined being secured by an impression

in metal of the royal seal or crest. Such grants are often kept buried in the earth for security.

But some of the inscriptions in this collection are not, as before stated, charters or *śāsanas* in the proper sense of the term. They may more accurately be described as epitaphs. The monumental stones on which these occur are of two kinds, sculptured with figures in relief but most usually without any inscription. The first are called *śīra kaṭ*, hero stones, being monuments erected in memory of warriors slain in battle. They are also in a few places called *bōra kaṭ*, war stones, and *kaṭa kaṭ*, slaughter stones. These trophies are met with in every part of the country, sometimes in the middle of open fields, sometimes in the hearts of lonely forests, sometimes singly or in groups by the wayside or in the centre of a village; and probably mark the scene of the hero's last fight.

The other class of monument, called *maṭṭi kaṭ* (that is *maṭṭi satti kaṭ*) consist of the memorials of *satti*, and denote the spots on which women were burnt along with their deceased husbands in obedience to the rules for *sahāgamaṇa*,* or the ceremony of "going along with" their departed lords by immolation on the same funeral pyre. They are met with at the entrances of villages, more especially, I think, if not entirely, in the west of Mysore. They very rarely bear any inscription, but the figures sculptured on them are so singular as at once to arrest the attention.

An account of the general style and arrangement of the inscriptions on these several kinds of monuments may not be unacceptable to those who perchance have often gazed upon such memorials of the past and wished for some guide or clue to an interpretation of the time-worn characters and shapes upon them.

To begin with the *Śīra Śāsanas*, or grants inscribed on stone slabs, which are the most numerous. They present the aspect of an unbroken expanse of writing, ornamented by a few sculptured images. The inscription is without any interval or gap from top to bottom, the engraving being rude and rough or skilful and regular, according to the period, and the ability of the sculptor. The most ancient (nos. 163 and 164) are in large and deliberately deep-cut letters, on massive and ponderous slabs, seeming as if the work of giant hands. The letters become smaller and more artistically shaped as the period of the Hoysala grants is approached. The inscriptions of this time, or the 12th and 13th centuries, are perfect works of art, being incised on beautifully

* Also called *sahāgamaṇa* and *sauvamaṇa*.

polished sides of black hornblende, in regular and ornamental characters, varied in design to suit their position; and the whole so well arranged and fitted together, that no space is left where a single additional letter could be inserted. From this time the character of the engraving deteriorates, until the later group, after the fall of Vijayanagar, seems to be engraved, without selection, on any kind of stone however unsuitable, in very rude characters.

The great majority of *stūpa* stones have several sculptured images at top. These do not occur in the most ancient, and their introduction I am inclined to think marks the rise of sectarianism. The figure in the centre represents the donor's chief object of worship. If he be a Śivaite, the *linga* or symbol of Śiva will appear, often with a peacock officiating; if a Jain, the figure of a Tirthankara; and so on for the various sects. On either hand of this *Āditya* are other figures. On one side the animal which is the peculiar *sthāna* or vehicle of the god, as the bull Nandi for Śiva, the white Garuda for Viṣṇu, and so on; on the other a man suckling a calf, the former representing the land presented, the latter the recipient who is to enjoy its produce. Above are the symbols of the sun and moon, both as being the two great witnesses of all treaties and human transactions, and as emblematic of the perpetuity of the gift. Some stones also show the figure of the royal crest, as a lion for the Chālukyas, a sword for the Hālachūryas, &c. In many *Śiṣya* stones will be noticed a human figure, seated in meditation on one side of the *linga*. This is the donor himself, usually represented by sanctification as already enjoying the reward of his meritorious donation. According to the *Śiṣya* faith there are four stages of future bliss—*śāśvata*, dwelling with God; *ananta*, nearness to God; *ananta*, likeness to God; and *ananta*, absorption into God. The last two are unobtainable by those who live in this sinful age or Kali yuga: the other two are the reward of works of merit and devotional acts. To one of these states of holy blessedness the donor's piety has raised him. In No. 29 he may be seen in the presence, wrapt in profoundest abstraction, undisturbed by the gambols of his attendant bear, which is anxiously offering its services. In No. 31 the royal donor appears in a higher state of glory, as himself officiating in the heavenly temple, arrayed in a costume somewhat resembling that of the George, but with a singular head dress which also occurs in No. 17.

Following immediately upon these images, which are in relief within the rounded or arched top of the stone, is the inscription, which commences with an invocation or preface, generally in Sanskrit verse, engraved on the raised margin or frame forming the base of the arch above mentioned.

The couplet most frequently met with at the beginning of *Śāstra* inscriptions is as follows:—

ឯកសារ (សក្ខីកម្ម) ទាំងនេះ ត្រូវបានដាក់ចូលក្នុងប្រព័ន្ធគណនេយ្យ

Trachyleptus is a genus of ray-finned fish in the family *Serranidae*.

Adorned by Śaṅkhān (Śtra), beauteous with the chāmara-like crescent moon
 resting his lofty head; the original foundation-pillar of the city of the three
 worlds.

The same verse occurs when the inscription is in honor of *Haribhava*, the combined form of *Hari* (Vishnu) and *Hava* (Siva); while the relation of this dual deity to *Lakshmi* and *Párvatī*, the consorts respectively of Vishnu and Siva, affords an opportunity of enlarging on a theme upon which a Hindu poet rarely suffers the veil of modesty to remain unlifted.

Vaishnava inscriptions often commence with the following:—

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Dakṣiṇāyana-dharmaśāstra-vigraha-vibhāṭha-saṁgrahaḥ varṇaḥ.

Supremo is the Bear form of the resplendent Vishnu, which scattered the waters of the ocean and raised up the peaceful earth on the tip of his long right tusk.

Jaina inscriptions generally begin with the following:—

Srinivas paravannagambhirasayal-vad-anugha-lakshikaranta

Jināt Trāṇāḥ ga-māṭhāsyu s'āsanaṁ Jine-s'āsanaṁ.

May the doctrine of Trilokya-nātha, the supreme profound *spiritual* *truth*, prevail,
the Jain doctrine which is a token of unshaking success.

Other verses are of course used in many cases, according to the taste of the composer, but these specimens are the most common. It is not however to be understood that only one such verse is used: one or several occur according to the inclination of the composer.

The second portion of the inscription contains the name of the reigning sovereign, with all his titles, generally in prose; preceded in many cases by his genealogy, traced back to the progenitor of the line, or even to the creation of all things; this portion being in verse, with connecting phrases in prose. The language here is for the most part Sanskrit, often largely intermixed with Haje Kannaḍa, the verses being some in the one and some in the other language according to the subject, and so as to display the skill and taste of the composer. More rarely the whole is in Haje Kannaḍa. For historical purposes this, in connection with the date, is the most important part of the *s'āsana*.

The Kings of Kings whose descent is elucidated by the present collection will be given farther on. It may here be noted that every person directly connected with the descent—as the reigning monarch, the donor, &c.—is introduced with

the expression *Sreshi* (Sams.—May it be well!) a term of good omen, probably designed to avert any evil consequences such as offend's apprehend from mention or utterance of a person's name, much more of that of royalty. The character of the sovereign's reign is represented as one of Arabian simplicity, for he is always stated to be ruling *subhacampalāda-vijaya-bhāva*, in the enjoyment of security and good conversation (literally, good abode). I have generally translated the phrase more freely, in the enjoyment of peace and wisdom.

Next after the style and dynasty of the monarch, comes frequently an account of the family and pretensions of the great feudatory or officer ruling over the province in which the land lay which was the subject of the endowment, followed by similar statements regarding the donor,—the whole in a strain of hyperbole and excessive adulation, which, by a common infirmity of human nature, becomes more extravagant as the social scale is descended. Each subordinate is presented with reference to his immediate superior as *vaṭ-pāda-pādābhayaṇī*, dwelling (like a bee) at his feet. Sometimes a greater distance is implied than even this measure of personal contact would admit of between one step of dignity and the next in the royal scale. As in No. 147, where, to illustrate the unapproachable superiority of the queen, it is stated that to move within the space illuminated by her toe-nails was sufficient to confer honour on other king's wives.

A difficulty in determining the rank of these nobility and gentry arises from their freedom in assuming the name of king (*raja* or *varaha*) a title which seems in former times to have been used by all hereditary landholders of noble birth or quasi independent position. Speaking of a similar practice in the charters of the Saxon kings in England, Sir H. Nicolas says,* "It was a common practice for a man to style himself Rex though not supreme king, (that is, king in the modern sense. Probably all of the blood royal who had appanages of land may have laid claim to the title, at least before Egbert's victories threw the preponderance into the hands of Wessex."

We next usually, though not invariably, come to the date of the edison, which is given with great apparent minuteness, mentioning the year of the cycle, the month, the lunar date, the day of the week, with any astronomical or astronomical phenomenon or conjunction of auspicious import when making the gift, as an eclipse, an equinox, &c., &c. But though all these particulars are thus minutely stated, it is evident they do not, in the absence of a reference to some known determinate era, suffice to fix the date, as the cycle of Hindu years contains a recurring period of only 60: the name of any single one can therefore

* Chron. Hist. 281.

only confirm the evidence otherwise obtained and cannot of itself give a clue to the age of the inscription.

The most clearly dated of the *s'asanas* in this collection mention the year of the well known *Sâkavâsan* Saka, or era of *Sâkavâsan*, and are thus easily assigned to their proper times.* Many, on the other hand, date from the *Châkrahya* Vâsanâ era, and others from the era of Châkrahya *avasthâgata*. The difficulty of fixing the year according to our reckoning is thus greatly increased. A different kind of difficulty arises from the deliberate falsification of the historical date, for the purpose of enhancing the antiquity of the grant. Some instances of this, in which we are required to go back to the time of the deluge, will be adduced farther on.

But some *s'asanas* contain the precise date concealed in a phrase, capable sometimes of various interpretations, and determined to be authentic only from the context alone; or in letters of the alphabet, combined into a word which may or may not be significant of anything. Add to this that the figures thus to be guessed (if I may so speak) must, when brought to light, be read backwards, and the precautions are pretty complete against any casual reader coming at the date. The initiated in astrology however are in possession of keys for unlocking these mysteries.

The system by which certain words have a numerical value is a very elaborate one. The principle however is easily intelligible. Supposing, for instance, a date were expressed in English by the words *eyes*, *gospels*, *poles* and *moon*. Taking them backwards, according to the rule, as we have *one moon*, *two poles*, *four gospels*, and *two eyes*, the date would, according to this system, be 1242. But even when this result is arrived at, the era must also be known to determine the date. Though the above is the simple principle on which the system is based, in practice it is much more complicated, as any synonym of the representative word for a number may be used instead of the word itself. The variety thus introduced is almost inexhaustible, and controlled alone by the fancy of the composer.

The following is a list of words arranged under the numbers they express: the list is compiled from three manuscript works—*Mahârta-dîpikâ*, *Karikâpâ-lita* and *Saṁkhyâ-râjya-lâṣa*, of which the copy of the last is unfortunately incomplete. All the words are stated to have been taken from actual use.

1. *Saṁ*, *rama*, *s'as'abha*, *lala*, *chandra*, *kalâṁālî*, *lajjâ*, *vâṭha*, *andâṁs'u*, *gama*, *eka*, *juna* | *âṭha*, *indra*, *harî*, *ar'na*, *gaja*, *S'aktâç'ikâ* | *Samâbhama*, *vindhrâpa*, *soṅṅarâç'ikâ*, *Mâni*, *âṇṇata*, *s'akrâstra*, *vijñâs'arâṇa*, *âkrama*, *soṅṅarâç'ikâ*, *âṇṇ*, *prapâcha*, *âkrâstra*, *svik'ak'it*, *ukâ*.

* An inscription at Taça Hâṅgi is dated by both the *Rajâ* and *Saka* eras in the following elaborate manner.—*Kali varashada giranigada 432000 Atamda varusha 3179 Saka varusha-1435 Châkrahya 4414 veyā varusha pada padjya varusha S'risaṁdha samastâra*.

still observed in closing an agreement or sale. The person who resigns the proprietary rights pours a little water on to the hand of the purchaser in token of his entire renunciation of all claims. Often a presentation of a coin is also made at the same time.

The land thus bestowed is given in permanence, and rent free, with release from all burdens and the assignment of all present and prospective profit it may yield. These are generally termed *ashta-bhaga-tyā-srānya*, the eight rights of perfect possession, which are described p. 3.

Grants to a temple are usually made to a guru or priest of the temple, with the ceremony of washing his feet. The good qualities and professed doctrines of this holy man are often eulogised at great length, giving rise to a suspicion that he must have had a hand in the composition.

The concluding portion of a *śāsana* is occupied with quotations of texts in Sanskrit or Haja Kōmaja, denouncing the crime of revoking or alienating in any way gifts of land to a god or to the Brahmae, and inciting to works of merit. One or more of the following most commonly occur, the first nearly always.

Śvadattam paradattam va yo hareta vasundharitva

Śaśyāir-varsha-sahasraśa viśvāyām jayate kṛimāh.

Whoso usurps a gift made by himself or by another shall assuredly be born a worm in order for sixty thousand years.

Dāna-pūṇyasya mūḍhas dānaśchakṛavyasarpīpāmanā

Dānāt svargam arāpnoti pāṇasā gachyate padam.

Of making a gift oneself or maintaining another's, the maintaining is the best: for he who makes a gift obtains *svarga*, but he who maintains one obtains final beatitude.

Na viṣam viṣam ity āhur dānasam viṣam uchyate

Viṣam śakṛāṇāṃ hanti devasam putra pautrakāṇā.

Poison is no poison, a gift to the gods that is the real poison: for poison kills one man, but a gift to the gods (if usurped) destroys sons and descendants.

Sāṃsṛgyam dharmasctur vṛipūṣa kīle kīle pūṇīya bhavadbhī

Sarvaś cāṇa bhāṇināḥ pāṇikendras bhāyo bhāyo yācate Rāmachandrah.

Merit is a common bridge for kings, this should you support from time to time, thus continually cries Rāmachandra to the kings who should come after him.

*Bhūdikā vasudhā-bhūta-rājābhīḥ Sagarādibhiḥ
Tasya tasya yadā bhūmih tasya tasya tadā phalam.*

The earth has been enjoyed by Sagara and many kings, according to their (gifts of) land so was their reward.

*Dharmamānāṁ āvan obhāvaṁ pratipāśīdam Gayayoḥ Gangayoḥ Kurukṣhe-
tradoḥ Vāraṇasīyoḥ Prayāgayoḥ sāsira kapileyaṁ kodum kaṭagomam pañ-
cha-raṭṭhagajīm kaṭṭisī veṇayarāgarappa Brāhmaṇayagga koṭṭa paṇḍamam
diggantam.*

Whoso maintains a gift derives the merit of presenting a thousand tawny cows in the holy bathing places of Gaya, Ganga, Kurukshetra, Vārāṇasī and Prayāga, and of presenting kaṭagas decked with the five precious stones, to Brahmans versed in the vedas.

The s'āsana sometimes winds up with the names of witnesses and the royal signature. Also the names of the composer and the engraver.

*Tāvara S'āsana*s or grants on copper do not materially differ in style from those on stone, but are more rarely decorated with the images at top. It is manifestly easier to tamper with such s'āsana's, or even to fabricate forged or false s'āsana's, than to alter an inscription on stone set up in a public place, or in such a position to palm off one not genuine. As previously stated, the ring on which the plates of a tāvara s'āsana are strung is secured by an impression of the royal seal, which is an additional mark of attestation beyond what occurs on śīla s'āsana. But this of course can be forged equally with the grant.

We now come to a description of the *Vāraṇa*, the prominent features of which are, three tableaux sculptured in relief. Where there is an inscription, it is short; and introduced between, on the frame as it were of the bas-reliefs. Being rudely cut, and filled with rustic or obsolete forms of letters and words, it is difficult to decipher or translate. The lowest of the sculptures represents the fight in which the hero fell. As a composition it is spirited, and the grouping not unartistic; but the attitudes are conventional rather than natural, and the hero always of heroic proportions. The elaborated details of armour and weapons are often very interesting: witness the devices on the shields in No. 81.

According to the generally received notions, the warrior falling in battle is at once conveyed to paradise by the *apsaras* or celestial nymphs, who are allotted to be the portion of the brave, there to enjoy the voluptuous pleasures of Indra's heaven. The middle bas-relief exhibits the translation of the hero from the field of battle to the upper world, and is a most fantastic compound. Sometimes the hero is being bodily borne aloft, supported by the *apsaras* or celestial nymphs, the whole procession ascending in a triumphal dance, with poses and attitudes that defy description, but no doubt intended to convey the notion of spirits treading the air. In many cases, however, the hero is seated in a *vimana* or car during the ascent, though the dignity of this mode of locomotion is somewhat impaired by the frantic manner in which the celestial attendants who convey him are represented as holding on to rings in the side provided for that purpose. In many cases the *gandharvas* or celestial musicians accompany the procession, performing on their various instruments. The hero is sometimes not alone in his glory but accompanied by his wife, or 'life's lamp' as she is gracefully termed (No. 81), though this pleasing picture of conjugal devotion is marred by our recollection that she must have performed the act of *sati* thus to accompany her husband.

The upper portion of a *vimala* is not unlike that of a *s'ila s'dama*, and nearly all I have met with are of the *S'alva* sect, as indicated by the *linga*. The figure of the hero here appears seated in meditation in the presence of the deity, as also that of his wife if she is introduced in the car below. The identity of the hero's features in the three tableaux is well preserved and often unmistakable.

A word or two on the epitaph.* It generally commences with the name of the reigning sovereign and the date. Then follows a brief account of the expedition which proved fatal to the hero, and winds up with *palabaram konda sura-loka-praptatada*—"He killed many and gained the world of gods." A short Sanskrit verse often follows, inspiring to valour and glorifying the death of the brave: thus—

J'ena bahyate lakṣṇīṁ nyiten-tipi surāṅganā

Kṣāṇe daṇḍvaṁ kṣamayāṁ hi chintā mraya vāse.

Who wins in fight gains spoil, who falls enjoys the celestial nymphs, what need he then care for death in war who for a moment seeks the close encounter.

* A different class of epitaphs are the Jain memorials of religious suicides (*sati kṣama*), as Nos. 151, 162, 120. A full description of each has been given by me in *Ind. Ant.* II, 265, 302.

These monuments introduce us to scenes very different from the listening in security to a recital of good stories which we are required in the *sâsanas* to imagine was the pleasing pastime of the sovereigns of the day. Cattle-raids, marauding expeditions, the treacherous ambuscade reveal the violent and disorderly character of the times.

The *Madâkai* also consist of a stone slab, on which is represented in relief the figure of a post or pillar, with a human arm of the natural size, or larger, projecting from the middle of it: the hand is held up straight, with the fingers distended, and in the hollow between the thumb and forefinger is often placed a line. Below this striking symbol is in many cases a representation in miniature of a man and woman: sometimes seated side by side with the legs above them, sometimes with the man seated and the woman dancing round him, and other arrangements. These stones never have any inscription so far as I have noticed.

What is symbolised by the pillar I regret that I am unable to explain, but the extract given below may throw some light on it. I have seen one stone in which it had the head of a woman. The human arm I have heard called *Madama kai*, the hand or arm of Madâ, that is, of Cupid, love or passion. Some *madâkai* have two arms projecting from the pillar, one on each side.* Lines are the common offering of respect on approaching a superior, and are always distributed to the guests at the conclusion of a *darbar* or any native assembly. What they signify, or what determines the number presented, I am not informed, but they appear to be considered in some way efficacious in averting anger or the evil eye.

The following extract about *sati* as performed in Mysore was copied from *Household Words*, four or five years ago, but I cannot trace the title and date of the article† "The Canarese, in the early part of the last century, used to dig a shallow pit, ten feet by six feet, which they filled up with logs of wood, placing erect at one end a ponderous piece of timber, weighing five hundred pounds or thereabout, to which a cord was attached. When all was ready, oil and clarified butter were poured upon the wood, and the corpse, decently shrouded, laid in the middle of the pile. A torch was then applied by the nearest male relative of the deceased, and, as the flames leaped up, the devoted widow took

* Those with one arm are called *mançî kai vidarî*; those with two, *yamçî kai vidarî*.

Though a Shiva emblem, I do not think the *Pyramus-tôis* (Ind. Ant. II, 49, 133) is the same as the *Madama kai*.

† For a full account of the ceremonies prescribed for the performance of *Sati*, consult *Celebrated Duties of a Faithful Hindu widow* (As. Res. IV.)

leave of her friends and acquaintances, and with cheerful countenance walked once or twice round the blazing heap, scattering flowers and repeating a form of prayer or invocation. Suddenly she would spring on to the burning logs, amidst a tremendous din of discordant music, and the frantic shouts of the bystanders. At the same instant a Brahman pulled the cord, and the erect beam fell heavily upon the living and the dead, cutting off all means and hope of escape."

"At times, of course, the hapless victim would shrink back at the last moment, appalled by the fierceness of the flames; but it was then all too late for second thoughts. The surrounding Brahmans would thrust her back with long poles, while her agonising shrieks were drowned in the uproar of drums, trumpets, and cymbals, heightened by the multitudinous yells of the spectators. Such instances of natural timidity were, however, of comparatively rare occurrence, for when there was reason to suspect a premature collapse of resolution, narcotics were previously administered, and the stupefied victim fell upon the pile."

The *māsti kal* sometimes takes the form of a statue of the woman. This was especially the case with the Náyak race or Bedar chiefs. The woman is partly in wedding attire. Her cloth, from the waist downwards, is tied in the mode called *gandā kṛtī*, resembling the tight-fitting ladies' dresses of the present period of European fashion. The upper part of the figure is bare, but decked with garlands. On her head she wears the *brāhminī* or bridal coronet. The left hand holds a small shield, or a spouted vessel like a tea pot (*gingī*): the right arm is raised, with the fingers extended as in the *Mādanā kṛtī*, and a line is placed in the hollow between the thumb and the forefinger, or the forefinger is folded down, which appears to be a sign known as *abhaya haṁsa*, the fearless hand.

The only *māsti kal* in the present collection is No. 50, which introduces the husband also, and contrary to the usual custom bears an inscription giving the date.

History.

But, as before stated, it is the historical information to be derived from these ancient inscriptions which gives them their main value, and the present collection, it will be found, presents us with a pretty complete outline of the history of Mysore during nearly the whole of the Christian era.

There is at least one Jain inscription (161) which, of whatever date in itself, refers to an earlier period even than that, namely to the 3rd century B. C., a time that may be described as the very dawn of authentic history in India. It does not, however, supply any political information, and will be considered in connection with religious sects.

Of the legends and traditions relating to the pre-historic period still farther back, a summary has been presented by me elsewhere.* They chiefly refer to Paras'u Rāma, Rāma distinguished as Rāmachandra, and the Pāṇḍavas. The present collection includes three grants (Nos. 130, 133, 139) professing to be made 3000 years B. C. by the emperor Janamejaya of the Pāṇḍava family, one of them being dated according to the era of Yudhisṭhira his grandfather. These will be shown further on to belong to a much more modern period.

But it is desirable, before dealing with the historical facts presented to us in the inscriptions now translated, to indicate certain coincidences and points of contact between the legendary stories and what may be considered accounts of a more authentic character in connection with the pre-historic times.

At some remote period the regions south of the Vindhya mountains were invaded by the Haihayas, who put to flight Bāha, the king of Mahishmati (now Mandla) on the upper Narmadā, and established themselves in his capital. Subsequently his son Sugara recovered the sovereignty and became the paramount ruler in India. We however find the Haihayas again powerful at Mahishmati in the person of their king Kārtavīryārjuna. He, attempting to wrest from Jamadagni the possession of Surabhi (Sorab, in the north-west of the Mysore), was slain at, it is said, Kolālasapura or Kolālapura (Kolar, in the east of the Mysore), by Paras'u Rāma, the valiant son of the latter. But Jamadagni was in his turn cut off by the sons of Kārtavīryārjuna, in revenge for which, a general slaughter of the Kshatriyas by Paras'u Rāma ensued, and twenty one times he swept them off the face of the earth.

Eventually the Haihayas established their capital at Ratanpur (in the Central Provinces), and continued in power until deposed by the Mahabattas in 1741 A. D. Inscriptions have been found proving the dominion of the Haihayas over the upper Narmadā valley up to the 2nd century A. D., and there are grounds for inferring that they were at that time Buddhists.†

"Tradition asserts that at the end of the Satya yuga a monarch named Sudhyanus presided over the destinies of the East. Of his descendants, one son,

* *Gleanings of Mysore and Coorg*, Vol. I, II, III, *passim*.

† *G. P. Gaz.*, *Vol. I*.

Nāla Dhvaja, got the throne of Mahishmati (Mandla or Maheswar); a second, Hama Dhvaja,* became monarch of Chandrapur, supposed to be Chāudā; and the third received the kingdom of Ratnapur, then called Manipur, by which name it is known in some of the Purānas. The two former kingdoms of Mandla and Chandrapur, after the lapse of some generations, were overthrown by the Gonds, and the Manipur or Ratnapur kingdom alone survived till the advent of the Mahabattas.[†]

The ancient Jain Rāmāyana, composed in the Hale Kannada language in about the 12th century, enables us to carry on the history from the time of Sagara with a considerable show of probability. According to that work there existed in the south three great empires or kingdoms. These were the Rākshasa kingdom, with its capital at Lanka; the Vāmara dhvaja kingdom, or kingdom of the monkey flag, with its capital at Kishkindia; and the Vidyādhara kingdom, with its capital at Rāthanaūpura-śhakaavāla-pura. The first embraced Ceylon, in which Lanka was situated, and the maritime districts of the south; the second, whose capital was on the Tungabhadra at the site of the modern Vijayanagara and Anegundi, occupied the country above the Ghats watered by that river, corresponding with the greater part of the present

* Sudhama, a son of Hama Dhvaja, is stated in the traditions of the Mysore to have been the founder of Champakavargara, a city represented by the present village of Sampige in the Kadaba taluk.

† The following is the list of Mahabattas supposed to have reigned at Ratnapur:—

A. D.		B. C.		
Mārta Dhvaja	Sur Dera	749	Naval Saha	1407—1428
Tamra Dhvaja	Prithvi Dera	800	Samar Saha Dera	1428—1451
Chitra Dhvaja	Brohma Dera	650 to 900	Shikha Saha Dera	1451—1482
Vivra Dhvaja	Ratra Dera		Dida Saha Dera	1482—1487
Chandra Dhvaja	Jajal Dera		Pada-hatam Saha Dera	1487—1509
Mahipal Dhvaja	Ratra Dera		Shikha Saha Dera	1509—1536
Bhama Sen	Bir Saha Dera	1088—1528	Kidam Saha Dera	1536—1573
Bhim Sen	Ratra Saha Dera		Lachman Saha Dera	1573—1581
Ram Sen	Shikha Saha Dera		Samar Saha Dera	1581—1596
Karna Pal	115—194		Mukund Saha Dera	1596—1607
Kur Pal	Karna Sen Dera	1126—1158	Vibhava Saha Dera	1607—1622
Ner Pal	Karna Sen Dera	1158—1185	Jagadha Saha Dera	1622—1633
Moham Pal	210—370	1185—1225	Adi Saha Dera	1633—1649
Jajal Dera	Bir Saha Dera	1225—1250	Biraj Saha Dera	1649—1675
Ives Pal	Pratap Saha Dera	1250—1280	Tukla Saha Dera	1675—1689
Bal Pal	Jay Saha Dera	1280—1311	Shikha Saha	1689—1712
Ram Dera	Dharm Saha Dera	1311—1338	Sahar Saha Dera	1712—1723
Kama Dera	Jagadha Saha Dera	1338—1371	Shikha Saha	1723—1745
	Bir Saha Dera	1371—1407		

Mysore, Ceded Districts and Dharwar; the third kingdom was south from there, and its capital may possibly be the Ratanpur in the Central Provinces.*

The victories of Sagara, before mentioned, drove a prince named Toyada Vākara (=Megha Vāhara or Jinarāta Vāhara) to take refuge in Lanka, where he was adopted by the Rākshasa king, who was childless, and succeeded to the government. A connection of this family at a later period founded Kishkindha. The Lanka and Kishkindha sovereigns, down to the time of Rāvana the Rākshasa emperor, were in constant alliance. On one occasion, Kishkindha being attacked by the Vidyādharas owing to the quarrel which arose out of the success of the Kishkindha prince at a svayamvara, the Rākshasas supported the latter. But the allies were defeated, and the Vidyādharas emperor, overrunning both their kingdoms, placed a creature of his own on the throne of each. The Lanka princes after a time recovered their capital, but marching to aid in the reconquest of Kishkindha, were again defeated and deprived of their kingdom. Eventually Rāvana drove out the Vidyādharas† and both kingdoms were once more ruled by their own princes.

An estrangement now sprang up between Rāvana the king of Lanka and Vālī the king of Kishkindha, because the latter was unwilling to give his sister in marriage to the former on account of his notorious character. Being, however, powerless to refuse, Vālī abdicated in favour of his brother Sugriva. The latter by some stratagem was ousted from his throne just about the time that Rāvana accomplished the abduction of Sita, the beautiful wife of Rāma. These royal exiles from the court of Ayodhya or Oudh had arrived near the Pampa or Tungabhadra when this calamity occurred. Sugriva obtained the aid of Rāma in regaining his throne, and forthwith placed all the resources of the kingdom at the disposal of his benefactor for the recovery of Sita.‡ Reports having been received that the ravisher was Rāvana, and that he had carried off his victim to Lanka, Sugriva sent for Hanuman, the chief of Hanumana dvīpa (Honavar or Honore on the Canara coast) and despatched him, as king of Rāk-

* The Śilākhana of Ratanpur (Punjab) near Kāthiawar also is by Vidyādharas and connected with the royal race of Ceylon. A Chola king. Inscription of A. D. 1008 says, "the Śilāra family or the Śilākhana kings are descended from Jinarātaśilāra, son of Jinarātaśilāra, the lord of the Vidyādharas, who was possessed by the celestial Garuda" (see J. As. Soc. B. A. S. No. V, p. 231.)

† In one portion Rāvana is said to have been seized and tied up by Kārtikeyaśrījaya, thus making them contemporary.

‡ The so-called monkey army which assisted Rāma is thus evidently a political irony for the army bearing the monkey flag. But it may be noticed that the names of certain tribes, as the Kōta of the Nilgiri, the Kōlaga of Coorg, &c., really suggest monkeys (*kūṭi*, *kōlaga*). Compare the story in the 66 of the *Gazetteer of Coorg*.

ashas descent, to Lanka to ascertain the truth of the tidings. He brought back tokens from Sita, and the forces meanwhile assembled for her deliverance immediately set out. The story of the triumph of Rāma, the fall of Rāvana, and the recovery of Sita are familiar to all.*

To pass to the accounts of the Pāṇjavas. The Mahā Bhārata, in describing the expeditions sent out by Yudhishtira to the four quarters to enforce the acknowledgment of his supremacy preparatory to the performance of the Rājāsūya sacrifice, represents Sahadeva as commanding the one to the south.† In the course of his march he comes to a region called Guha which he subdues.‡ This is by tradition the name of the country round Haridvara on the Tungabhadra. He then goes to Kishkindha and reduces to submission the Vāmana rājas, of whom there appear to have been two. Thence he crosses the Kāvérī to the city of Mahishmati (Mahishūr, Mysore) and attacks Nila Rāja its king. A series of terrible battles ensues: Agni comes to the help of Nila Rāja, and Sahadeva's army is in the point of destruction, when he propitiates Agni and peace is made. The reason of Agni's interference is explained at some length. The king Nila Rāja, it is said, had a most lovely daughter, of whom the god Agni (Fire) became enamoured. He contrived to pay her many secret visits in the disguise of a Brahman, until one day he was discovered and brought up before the king. When about to be condemned to punishment, he flung forth and revealed himself as the god Agni. The council hastened to appease him, and he granted the boon that the women of Mahishmati should thenceforth be free from the bonds of marriage, in order that no jealousy might exist in the land; and that he would befriend the king in time of danger.

Now, in the celebrated Samudra Gupta inscription on the Allahabad pillar following upon one of Asoka's edicts, Nila Rāja is mentioned among the southern kings. The passage was read by Prinsep § as follows:—*Kādashyāna Visāma, śāpīnasamuktāna Nīlī Rāja, Tāngayāna Hastī Varāna, Pāṇḍita Vyasaena, &c.*

* As all good lovers of the tale of Rāma, the reader must know as *Almas/gold* are interesting. They are of gold about the size of a crown-pleated earring. When the canopy was daily erected figures of Rama, Sita and Lakshmana, seated on thrones. On the convex surface of the figure of Hanuman, and arranged in a square round him, an inscription in what look like Uti or old Greek characters. It is pretended that these are coins struck under the government of Rāma. They are rare, and found only among the Kōmāṭis, the highest hunting and trading class, who profess to be the sole Vaidyas. By these they are preserved with the strictest care as precious heirlooms, and periodically worshipped as household gods. It is very difficult to get even a sight of one, and they are only sold under the direst necessity, as during the late war at Loring, which brought one to light.

† Sahā Deva, Gītā sāhāya.

‡ See note below, p. xxxii.

§ J. A. S. Trans. VI, 372.

But, as revised by Bhat Dāji,* it appears it should be—*Kānchīyaka Vishnu Bhūpa, Avamuktaka Nīla Rāja, &c.* We have thus, according to him, Vishnu Bhūpa of Kānchi, Nīla Rāja of Avamukta, Hasti Varma of Viṅga (? Vengē), Ugrasena of Pūlska, &c. But it seems doubtful if Avamukta is the name of a country.† On the other hand, whether the original be the one or the other of the above versions, the “freed from a curse” of the former or the “liberated” of the latter might be taken as an epithet of Nīla Rāja, and it is conceivable that it might have reference to the circumstances related in the Mahā Bhārata as above. But however this may be, the evidence for the existence of a Nīla Rāja is explicit, and taking into account the other localities mentioned, where can he be assigned to with greater probability than to Mysore? The period of Samudra Gupta, according to the latest authorities, would appear to be about the 1st century A. D. ‡

In No. 71 the Pāṇḍavas are expressly stated to have visited Balligrāme after the performance of the Rājāsuya. Other points of connection with the Pāṇḍavas may perhaps be found in the following circumstances. The *vāmana-dhara* or *kapi-dhara*, the monkey flag, gave its name to the rulers of Kishkindha; and Kapi-dhara is a name of Arjuna, the most popular of the Pāṇḍavas. Again, there is reason to believe that Hāmgal, just over the north west frontier of Mysore, was the Virāṭa nagara in which the Pāṇḍavas passed their last year of exile *incognito*.§ Now, the Kadambas, the earliest historical line of rulers in that region, had the *kapi-dhara* or monkey flag as one of their insignia (see pp. 53, 320) and when they were reduced to the position of feudatories under the Chalukyas, it was to the district of Hāmgal that their jurisdiction was circumscribed.

With the commencement of the Christian era we enter upon more certain and authentic history. There is evidence that by the 2nd century the Kadam-

* *J. As. Soc. B. A. S.* IX, xcviil.

† Seeing that *śūbhramuktaka* on closer examination resolved itself into *śūbhramuktaka*, possibly still further investigation might result in the discovery that it should be read *śūbhra Muktaka* (or *Muktaka*).

‡ See the learned investigations of Mr. E. Thomas in *Report on Archaeological Survey of Western India for 1878*, Chap. III. Also article by Sir E. C. Blythe, in *Ind. Ant.* VI, 57.

The Goptas have been supposed to be the same as the Nāgas. The Vishnu Purāṇa, using the prophetic style, says, “the nine Nāgas will reign in Endradraṭi, Kāṇḍikā and Mathurā; the Māgāhas and the Goptas will rule over Prapāga on the Ganges; The Gahas will possess Kallaga, Māṇḍakā, and the countries of Māṇḍala.” Bk. IV, Chap. xiv.

§ *Ind. Ant.* V, 175.

has were supreme in the north west of Mysore, and the Gangas in the south and centre: while the east was ruled by the Mahivali Rce, and the north east by the Pajlavas. To take these up in the order mentioned.

Kadambas.—The dominions of the Kadambas embraced all the west of Mysore, together with Heiga (N. Canara) and Tulava (S. Canara). The founder of the line is variously styled Jayanta, Trilochana Kadamba and Tricetra Kadamba; and their original capital was Banavasi (Jayantipura or Vajrantipura) situated on the river Varada on the western frontier of the Sorab taluk. It is mentioned by Ptolemy. It is also mentioned (in the Mahawansa) together with Mahisha-mandala (Mysore) as a place to which a Buddhist missionary was sent after the third convocation, held in the 18th year of Asoka or B. C. 245. The thero Mahadeva was sent to Mahisha, and the thero Rakshita to Banavasi.

As for the origin of the family,—it is said that after his conquest of the Asura Tripura, some drops of sweat fell from Siva's forehead at the root of a Kadamba tree: and thence was born the progenitor of the line, called in consequence the Kadambas (see p. 59). The tree itself is said to have been produced by a drop of nectar which fell upon the earth from the churning stick, namely the Mandara mountain, at the churning of the ocean.

The kadamba tree appears to be one of the palms from which toddy is extracted.* Toddy drawing is the special occupation of several primitive tribes spread over the south west of India, and bearing different names in various parts:—The Hale-paiki or Hale-paika of Naga, the P'liga of other districts in the west of Mysore, the Kumara-paika of N. Canara, the Bilar of S. Canara, Vastara and Coorg, the Tiyar of Malabar and Coorg, &c. In Manjarabad the Hale-paiki hold a higher social position, and are called *Dévara wakkāṇa*, sons of God. The Todas of the Nilagiri clearly betray a common origin, for among them the Paiki form the highest clan, from which alone the *paikāḍa* or priests are chosen, and these also style themselves *Dor wakkā* (that is *Dévara wakkāṇa*) sons of God.† The Hale-paiki are said to be brave, and good sports-

* Toddy from the *talaka* (*date sylvestris*) resembles milk in appearance. It is obtained by making a triangular incision in the stem of the tree, just below the head, and tying an earthen pot under the incision so as to catch the juice as it exudes. Trees are successively tapped in this manner at about a foot apart as long as they continue to grow. When the toddy ferments, it has a strong and unpleasant odour. From it is distilled arrack. Toddy is also extracted from the *tāḍa* or palmyra-palm (*compositus flabelliformis*). The juice of the *bagai* or hotel palm (*corypha urens*), when fresh drawn, resembles lemonade. The general name for toddy in Kannada is *henda*, *sēṇḍi*.

† Cf. Haddon, *A Phrenologist among the Todas*.

men. They were employed by former rulers as foot soldiers and body guards, being noted for their fidelity. Besides extracting toddy from the bagini palm, they now engage in the cultivation of rice, and of woods containing pepper vines. The Balvar are bowmen, as their name indicates. The Todas are acknowledged as the lords of the soil by the remaining tribes on the Nilagiri, and do no manner of work. They hold sacred the buffalo, (*makshin*) from which animal Mysore, properly Mahish-ûru, derives its name, and maintain large herds of it for the sake of the milk.

A strong belief has been expressed that the Todas are connected with the "Ethiopiæ," a term applied by the ancient Greeks to certain dark races occupying the modern countries of Beluchistan in Asia and Nubia and Abyssinia in Africa. Now in the account which Herodotus gives† of a mission sent by the Persian monarch Cambyses, when he was in Egypt, to the Ethiopians, some curious coincidences present themselves, which may be thought to lend support to the theory; and it is well known that in the language of Beluchistan traces are found of a connection with the south Indian languages.‡ To quote the passage from Herodotus referred to: "When the leuthyophagi had arrived from Elephantine, Cambyses despatched them to the Ethiopians, prescribing what they were to say; and carrying gifts, consisting of a purple cloak, a golden neck-chain, armlets, a stone jar filled with nymrb, and a *flask of date wine*. These Ethiopians, to whom Cambyses was sending, are described as the most gigantic and the handsomest of men: their customs, it is added, are totally different from those of other nations, and especially so far as regards the royal power; these people investing with the sovereignty that citizen whom they regard as of most gigantic stature, and of strength commensurate to his size.

* II. p. 4.

† Thels, 20 ff.

‡ Beluchi, the language of the mountaineers in the kingdom of Kalat in Beluchistan, contains not only some Dravidian words, but a considerable infusion of distinctively Dravidian forms and ideas. The British note that their forefathers came from Kalah (Aleppo). Dr. Caldwell, *Gram. Drav. Lang.* intro. 48.

The *leuthyophagi* from the East (for there were two kinds of Ethiopians in the army) were drawn up with the Indians; they resembled the other Ethiopians in appearance, but differed in their language and their hair; for the Ethiopians of the East are straight-haired, whereas those of Libya have hair the most curly of all men: for the most part, these people were unclothed after the fashion of the Indians, but they wore on their heads the skins of hawks's foreheads stripped off together with the ears and wings; the wings answered the purpose of a crest, while the ears of the hawks were fastened in an erect position; in lieu of bucklers they made themselves a sort of armour from the skins of oxen. *Laurent's Herodotus*, vii. 70. The following is the translator's note—It is probable they occupied E of Persia, a part of Gedrosia, not even the country of the Orin conquered by Alexander. Moeran, a province of Persia, on the bounds of Beluchistan, appears to me to answer to the country of these Eastern Ethiopians.

"The Ichthyophagi having reached to this nation, presented the gifts to the king, saying as follows: 'Carobyces, king of the Persians, desirous to become your friend, has sent us with his obeisance to us to have an interview with you and present you with these gifts, in the enjoyment of which he himself delights.' The Ethiopian, already informed that spies were coming to him, made this reply to them: 'It is false that the king of the Persians' said the prince to them 'sent you with gifts, esteeming it such an honour to have me for his friend: neither do you speak the truth, for you have come hither as spies upon my kingdom. If your king were an honest man, he would neither covet another's territory besides his own, nor would he reduce to thralldom men from whom he has never received any offence. Now, therefore, do you give to him *this bow*; and say to him these words:—The Ethiopian king advises the Persian king, when the Persians can thus easily string a bow of this size, then to head his overwhelming multitudes against the Macrobian Ethiopians: until that time, let him thank the gods they have never turned the minds of the sons of the Ethiopians to possess themselves of any country than their own." He spoke thus, *unstringing the bow and gave it to the king* : then he took up the purple cloak, asked what it was, and how it was made. The Ichthyophagi describing to him all the exact particulars respecting purple and the mode of dyeing; the king said, 'The men are full of deceit; and full of deceipts also are their garments.' Then he asked about the neck-chains and the armlets: the Ichthyophagi representing the beauty of such ornaments, the king burst into laughter; he knew, he said, they were chains, and observed that the Ethiopians had stronger ones than these. Next he inquired about the myrrh; and when informed how that ointment was manufactured he made the same remarks as he had done respecting the cloak. *But when he came to the wine, and was informed how it was obtained, he was beyond measure delighted with the beverage*; and then asked, what was the chief food of the king, and what was the greatest extension of life among the Persians. The spies replied, that the king ate bread, and described the nature of wheat; and stated that the longest duration of life prescribed to man is eighty years. Whereupon the Ethiopian prince observed, he was not at all surprised that living upon dung and muck, they should be so short lived; nor indeed would they even be able to attain to that age if they did not refresh their vigour by the use of the beverage, *pointing to the wine, and confessing that in that particular, the Ethiopians were inferior to the Persians*. The Ichthyophagi, in their turn, questioned the king on the length of life, and the diet of his people: he told them, that most of his subjects

reached their hundredth year, and some even exceeded that; their food was boiled meat: and their drink milk."

This digression will be pardoned if it may be supposed to throw any light on the remote origin of the interesting races engaged in toddy drawing, from one of which, the Halepaika* for instance, we are probably to understand that the Kadamba family in reality sprang. These races, though now free, formed for ages, until quite recent times, the servile class; and should there be any reason, as is alleged, to connect them with the Chaldeans, the Turanian inhabitants of ancient Babylonia†, the vista is carried back to the very cradle of the human race and the sources of the Mosais history of the creation.‡

To return to the founder of the Kadamba line of kings. Perhaps he was selected for the crown as the fittest of his race, after the custom of the Ethiopians as related above; but according to tradition, the people of the country being at the time without a ruler, had recourse to the state elephant, which being turned loose carrying a wreath, presented it to the youth whose birth was so miraculous, and he was consequently proclaimed king. The royal line thus founded continued independent till the 6th century, and during this period they claim to have performed manyas'vamedhas or horse sacrifices, indications of supreme authority. They were then subdued by the Chalukyas and reduced to the condition of feudatories, their jurisdiction being confined to the province of Pinnagol or Hinnagol in Dharwar. From the 10th century they appear to have been entrusted with the government of a larger portion of their ancestral dominions, and in the 12th century their capital was at Goa (Gopala-patna). The founders of the Vijayanagar empire in 1336 seem to have been connected with the Kadamba family, and from that time no trace is met with of the latter.

The following are lists of the Kadamba kings as derived from various inscriptions. There is not sufficient information to admit of their being exactly synchronized, and there may have been branches of the family, but some of the names in each of the lists evidently correspond.

* The name Halepaika is said to be derived from *hal* and *paika*, meaning the Old Feet: others say from *hal* and *pai*, the old drinkers. Their occupation may have suggested the latter; and if the peculiarity which Colonel Marshall has remarked in the Toles, that they always keep step in walking—said to be very unusual even among trained sepoy when off duty—be common to the Halepaika, it may have suggested the other. And with regard to this latter peculiarity, may it not account for the Elapika or Elapikaia, the collected men of the Soudra nations? (pp. 120, 232).

† *Pérez. nom. Toles*, p. 4.

‡ *Hist. of Chaldea from the latest Monuments*, by the late George Smith, edited by Rev. A. H. Sayce.

a *	b	c
A. D.	A. D.	A. D.
Jayanta, Trishaka ... 109 Mallinakaraka Mallinatha. Chandra Varman. Chandra Varman. Chandra Varman. Prasadana. Mayura Varman. Kishora Varman, Chandr- gada, Trishaka. Kishora Varman. Naga Varman. Vishva Varman. Naga Varman. Seta Varman. Vijaya Varman. Jaya Varman. Naga Varman. Shaka Varman. Kishu Varman. Aditya Varman. Bhadraya Varman. Jeta Varman. Murgya Varman ... 1094—1094 Talapa ... 1094 Seta Varman. Talapa ... 1097—1108 Nanda Talapa Kumbhila Shakti Varman. Talpa ... 1127 Harsha. Seta, Somesvara. Vira Hala ... 1241—1257 Shakti Deva ... 1258	Kishora Varman ... 428 Deva Varman. Kishora Varman... 438 Shakti or Shaktivara Varman Murgya Varman, Murgya- vara Varman ... 520 Jeta Varman ... Kishora Varman ... 600 Hara Varman ... Gahila Deva ... Seta Deva ... Jayadevi ... Vijayaditya ... Jayadevi, Jayadevi ... 1125 Harsha, Shakti ... Vijaya Deva, Vijayadevi Shakti Chitra ... Jayadevi ... 1257	Mayura Varman. Mukama. Kishora Varman... 420 Kishu Varman ... 1098 Kumbhila ... 1104 Peta Deva ... Peta ... 1121 Talpa ... 1129 Seta, Seta ... 1157 Kishora, Nagal ... 1171 Teta Deva, Nalanda Talpa ... 1179 Talpa ... 1277

Of the early kings, Mayura Varman was the most celebrated: but the Chandra Varman who preceded him are of high interest, if, as seems probable, they respectively represent one, Chandrabha, the hero of the popular and romantic story of that name†, and the other, the progenitor of the Kufaga or Ganga race‡.

Chandrabha's capital is said to have been at Kullottur in the Shimoga District. He was the son of a king of Kerala (Malabar), but on the death of his father and mother, was carried to Kuntala (N. Shimoga, Dharwar and neighbouring districts) by his nurse, where she also died, and he was reared to

* a From Sir Walter Elliot, (*Mad. J. L. and S.*, XVIII, 227); b from Mr. Fort, (*Ind. Ant.* V, VI and VII, *J. As. Br. R. A. S. B.*); c from inscriptions in the present volume, except Chandrabha, who is mentioned by Haddeman.

† See *Gazetteer of Mysore and Coorg*, Vol. I, 197—8.

‡ *ibid.* Vol. III, 81—8.

subsist by begging. The minister, Dushṭa-buddhi, (a statue of whom is shown at Kubakur), having learnt from astrologers that the boy had signs of greatness upon him indicating that he would one day become ruler of the country, took measures to have him secretly murdered. But the executioners merely conveyed him into the forest and let him go, where he was found by an officer named Kulada, who was childless, and adopted by him. (Kulada is said to have been the lord of Chandragutti in the Shimoga District).

The boy grew up as a valuable assistant to his protector; but the minister one day, on visiting the latter, discovered that the young man was no other than the boy he had thought was murdered long ago. Another plan was contrived to get rid of him, but, by a series of romantic circumstances, it came about that he married the king's daughter and succeeded to the throne, on which the minister destroyed himself.

As regards Chandra Varma, there is a story that he rescued from the flames of a forest fire a serpent named Manjista, which, entering into his mouth, took up its abode in his stomach. He was forced to wander about in search of a cure, which was eventually effected by an old woman at Kalyāṇa-pura. The truth probably is that his kingdom was usurped by some Nāga chief. According to the *Māturī Purāṇa*, Chandra Varma was a son of Siddhārtha, king of Matsya (Vishṇu's capital, Himgul in Dharwar). He left his country, and went on a pilgrimage to all the holy *tīrthas* or bathing places, until Pūrva appeared and offered him a boon, in consequence of which he received a kingdom at the source of the Kāvērī, and a Sūdra wife, from whom he, as a Kshatriya, should beget a valiant race called Ugras. For the eleven sons he had by her, the hundred daughters of the king of Vidarbha (Berrar) by Sūdra mothers were obtained as wives. Each of these bore more than a hundred sons, who, to provide accommodation for their growing numbers, levelled the hill slopes and settled over a district five *yojanas* in extent at the sources of the Kāvērī river in Coorg.

Mayūra Varma seems to have restored the authority of the Kadambas, and is sometimes represented as the founder of the line. He became king of Banavasi, and there obtained 'the sword of sharpness, the shoes of swiftness, and the garment of invulnerability.' He is said to have rescued Sasiprabhā, the wife of Rāja Vallabha, prince of Kalyāṇapura, from a *yaksha* named Kandarpa Bhāshata, living in Hemanta-gulke, who had carried her off. He received in consequence a large accession of territory, together with the Kalyāṇa princess Sasiprabhā-madre in marriage. He is also stated to have introduced Brahman colonists from Abhicchakra (in Rohilkhand), and distributed the country below

the Ghats into 64 portions, which he bestowed upon them. In the reign of his son Kshetra Varman, Chandragada or Trinetra, these Brahmans attempted to leave the province, but they were brought back; and in order to prevent a repetition of the attempt were compelled to leave unshorn a lock of hair on the forehead as a distinguishing mark. From these are descended the Haiga or Havika Brahmins of the north-west of Mysore. They would appear (p. 196) on this occasion to have been settled by Mulamma, that is Trinetra, above the Ghats, at Sthānagundāra (Tālagundi). During his reign, a kinsman named Chandraseena ruled the south of Talava, and the Brahmans were spread into those parts. Lokāditya or Lokāditya, the son of Chandraseena, married Kakāvatī, the sister of Trinetra, and had by her a daughter, whom Kulādiga, the king of the mountain Chāndilāsa, sought as a wife for his son. In pretended compliance, he was invited to Tripura and there treacherously murdered. The authority of the Kadambas was extended in consequence above these Ghats, and the Brahmans followed this accession of territory. Lokāditya is said to have reigned 50 years.

Of Krishna Varman we have several notices, to the effect that his sister was given in marriage to the Ganga king Mādhava II, whose reign ended in 425. Krishna Varman's son was Deva Varman, who makes a grant, but without date, from Tripuravata. He claims to be in the enjoyment of a heritage not to be attained by the Nāgas.⁶ From the grants of the others who follow him in column 3, it appears that Kūkeshtta Varman was ruling at Palāsika (Halasiga in Dharwar); Mṛiges'a Varman at Vaijyanti (Banavasi). The latter king is described as a fire of destruction to the Pallavas, and the uprooter of the lefty (*vaṅga*) Ganges. Ravi Varman is stated to have uprooted Charja Datta the lord of Kāncīp, who should therefore be a Pallava. Dhana Varman was his brother, and in his reign may have occurred the Chalukya invasion which terminated the independence of the Kadambas, for Jaya Simha, who effected the conquest, reigned at the end of the 6th century. Accordingly, we find Ravi Varman's grant issued from Uchchāśringi (Uchchāśi-durga near Harihara, the seat of government for the Nāṅambavāgi Thirty-two Thousand province); but the family are not prominent again till the 11th century, when their alliance seems to have been sought by the Chalukya Vikrama in his plans against his brother, and on his success they were advanced in honour.

The group among whom Jayakes'ī occurs had their capital at Gopakapaṭṭa (Gos). It will be seen (p. 95) that the first Vijayāditya married the

⁶ Ind. Ant. VII, 34.

⁷ Id. VI, 30.

sister of the king of Hombucha. His son Jayakesa married Mailala Mahadevi, 'the ruby of the Chalukyas.' The daughter of the last Jayakesa married Karna, Rāja of Chedi or Bandalkhand.*

Of the names in column c, Kirti Yarmma was governor of the Rannava Twelve Thousand provinces under the Chalukya king Trailokya Malla (p. 220). Rannavarasa was an official of Nolambavādi under Tribhuvana Malla (p. 18). Tala appears as the head of the family in the time of Somesvara (p. 89). Soma, grandson of Rannavarasa before mentioned, was an official of the Nāgara-khanja Seventy in the time of the Kalacharya king Bijjala (p. 59). Rannasa's son Nigadharasa is described (p. 58) as lord of a Thousand villages and in authority at Uchchangi durga. Many particulars of the family are given in this place. Teppa Thavarasa appears as the chief of the family in 1179 at Balligahve (p. 161). Finally, a Kadamba king, whose name is not mentioned, is said (p. 47) to have been established in his authority by Tikkama, the general of the Yādava king Rāmachandra Deva in 1277.

It seems probable from a consideration of the above particulars, that the branch of the Kadambas at Uchchangi-durga, &c., was different from that at Goa. The former seem to have had the management, and perhaps an hereditary claim to some portion, of the public taxes, referred to as the *nammya*, *pan-miya*, &c. Though holding a subordinate position, they are always mentioned with great respect, as became the representatives of an ancient royal family of so high distinction.

Their grants of the 5th and 6th centuries, when they were independent, describe them in certain terms which it is singular are those a little later adopted by the Chalukyas, namely—their connection with the group of mothers (the seven mothers), and their being of the Mānava gotra, and sons of Hāriti.

Gangas.—The true history of this important line of kings—apparently purely Mysorean in their origin—may be said to have been entirely brought to light and authenticated by the inscriptions No. 151—157 included in this volume. They were previously supposed to be identical with the Chera kings mentioned in the earliest traditions of the south, but not one of their various grants so far known contains any reference to the Cheras.† An old Tamil chron-

* See the curious story about this from the *Digvijaya*, Ind. Ant. IV, 235.

† It will be noticed (p. 233) that the Hoysala King Vishnu Vardhana after he had acquired the whole of the Gangavardhana gives Chera as one of the southern limits of his dominions; that (p. 70) Ganga is distinguished from Chera; also that (p. 143) a Ganga professes to subdue a Chera king.

Chera probably corresponded with Taramore, Cochin, &c.

icle,*—which was, until the present grants were discovered, the principal, if not only, source of information regarding them—simply styles them kings of the Kongu country without any dynastic name.

That document further states that they were preceded in the government of Kongu by seven kings of the Rajta line. Of these no memorial has hitherto been found, but the following are their names, &c.—

	A. D.		A. D.
Vira Rāja Chakravarti.		Govinda Rāja.	
Govinda Rāja.		Changabhatta Kotera Deva Chakravarti.	
Krishna Rāja.		Sri Vikrama Deva Chakravarti	175—198
Kali Vallabha Rāja.			

In the section on the Rajta kings, it will be seen that some of these names correspond with those of later rulers of that line. Little is known of the first six kings, save that a learned Jain named Nāga Nandi was guru to the last three. Sri Vikrama or Tira Vikrama abandoned the Jain faith for that of Śiva, and after his conversion is said to have made many conquests in the Chola, Pāndya, Kēndā and Malayāla countries. He is mentioned as if the first who ruled over Kārdātaka or Mysore.

No reason is stated for the change of dynasty which followed, but it seems highly probable that the Gangas of Mysore threw off his yoke and superseded him in the government, which thenceforward remained in their family for many centuries. The Ganga kingdom may be described, generally, as having extended over all the region drained by the river Kāvēri and its tributaries, with the exception of the delta of Tanjore: that is to say, over the south of Mysore and Coorg, with Salem, Coimbatore, the Nilagiri and parts of Malabar. Their territory in Mysore was called the Gangavāṇi Ninety-six Thousand, as containing perhaps 96 *śāhis*; while their territory in Coimbatore and Salem was called the Kongu country.† Down to the middle of the 3rd century their capital was at Skandapura, which Lassen has placed at Gajabhairi, on the old ghat road from the south of Mysore to Trichinopoly: the seat of government was then removed to Talavāna-pura or Talakāṣṭha on the Kāvēri.

The Ganga crest was an elephant, and with the use of this animal, which abounds throughout the mountain ranges on the southern frontier of Mysore, they seem to have been very familiar. They were evidently a hardy and manly race; for one king reckons a wound received in war as his principal ornament, of another it is said his arms were grown stout and hard with athletic exercises and were adorned with hard knobs produced by the discharge of

* *Kaṅga-deva vijayāni*, *Mad. I. Land S. XIV.*

† The subjects of Gangavāṇi are represented by the present Gangavāṇi rajas (Gangavāṇi-raj), p. 298; while those of Kongu are the present Kongas, and a form of that name may also perhaps survive in Kōlaga, which has been corrupted by Europeans into Coorg.

his bow as if with brilliant gems. Their skill in horsemanship is more than once mentioned. But they were distinguished alike in letters as in arms, for two of them are described as authors of books, and others as deep students of political and other science.

The following is the list of the Ganga kings from inscriptions,* with their dates, to a great extent verified by grants.

	A. D.		A. D.
Kongqi Varana Dharmma	185 to 239	Vilanda Bāja (Kongqi)	230
Mādhava	239	Sri Vallabha (Devada Bāja,	
Hari Varana	247 to 258	Nandi Varana)	
Vishnu Gopa	350	Śvavāda, Nara Kāma, Kongqi	352
† Rāja Malla		† Bāma Gopa	
Mādhava	to 425	† Rāja Kesari, Aḥira Ganga	380
Kongqi	425 to 475	Prithivi Kongqi	727 to 777
Aśmita, Devavīra,		Rāja Malla Deva	
Kongqi Yodaka, Kongqi	475 to 513	Gudga Deva	
Mādhava		Kācha Malla, Satya Vajra Kongqi	517 to 559
Sri Varana	to 530	Paramanāth do do	569
Mall Varana	515	Malla Deva	578 to 594

It will be seen that Kongqi was a sort of family name, and held by several of the kings. It also appears in the forms Kongqi, Kongqi and Kangi.

The first king is invariably described as having distinguished himself by the renowned, but rather unintelligible, feat of dividing with a single stroke of his sword a great *s'ila stambha* or stone pillar. It seems not improbable that the term should properly be *s'ila stambha*, the name given to the pillars on which the edicts of Aśoka were inscribed. None has hitherto been found in the south, but no reason appears why one should not have been erected in this part of India, which Kongqi I. overthrew. The conversion by the uninitiated of so artificial a term as *s'ila stambha* into the more common collocation *s'ila stambha* seems a most natural error. This king is also said (p. 239) to have been a wild-fire in consuming Kapa, to whom further reference will be made later on.

The next king, Mādhava I, seems to have been a learned man, and is stated to have written a treatise on the law of adoption. Hari Varana it was who removed the capital to Tulavana-pura or Talakāḍa, and there all the subsequent kings were crowned. Vishnu Gopa's claim to notice is generally a vague statement of his religious devotion; but in one inscription (p. 239) he is with more apparent truth to nature described as a skilful ruler, who retained his mental energy unimpaired to the end of life; from which it would appear he must have lived to a great age.

* The names in brackets are from the *Circarāḍa* and not found in the inscriptions.

According to one inscription (p. 293) he seems to have had a son Rāja Malla, who was governor of Talevāṇa-pura during his father's lifetime. But his successor, according to all the fuller inscriptions, was a son called Mādhuva, whether the same is not clear.* Mādhuva married the sister of the Kadamba king Kṛṣṇa Varma, and their son was Kōṅgaṇi II, who, from the fact of his receiving his coronation anointing while an infant in his mother's lap (pp. 292-296), seems to have been born only shortly before his father's death. An important revival of Brahman influence is implied under Mādhuva II. from the statements (pp. 290, 291, 295) that he renewed many thousands of long ceased donations for the festivals of the gods and Brahman endowments. Kōṅgaṇi II. seems to have pursued the same policy.

Avināṭa, the son of the last, appears to have been a remarkable character: his names are singular, and he is credited with a mastery of magical incantations. He was the author of a commentary on the *Kṛitārjuna*. He is said (pp. 285, 292) to have waged sanguinary wars for the possession of Anchari, A'lattūr, Pannulare, Pennagara and other places. Of these, Pennagara or Pelnagara is the place still so called situated near the left bank of the Kāvērī in the north west of the Salem district: the others have not been identified. He is also described (p. 292) as ruling the whole of (?) Pāḷḷād (possibly Pāḷghāt, south west of Coimbatore, near which too is an A'lattūr) and Punnād, as if he had added these provinces to the Gaṅga kingdom. Punnād was a Ten Thousand country (p. 283), which apparently means that it contained 10 nads, for it is identical with the Padi-nāḍa of more modern times (p. 284) occupying the south-east of the Mysore District. Its chief at the time was Śarada Varma, and his daughter, we are told (pp. 292, 295), fell in love with Avināṭa and became his wife, although her father had betrothed her to some one else. By his conquests Avināṭa is said to have exacted tribute from the kings of Kerala, Pāṇḍya, Chōḷa, Dravīḍa, A'ndhra and Eḷinga.

Of the succeeding kings, under Vilanda Rāja (? Kōṅgaṇi IV), his brother, Śrī Vallabha, who was commander-in-chief, gained a great victory at a place called Mūṇes'a grāma over the Pallava king Narasiṃha or Narasiṃha Pota Varma—who was trodden to death in the fight by his elephants (p. 285). He is said to have carried his victories over the whole of the Peninsula, up even to the river Narmadā, taking tribute from Chōḷa, Pāṇḍya, Dravīḍa,

* The Chronicle previously referred to gives a different account of what occurred. According to it, Viṣṇu Gaṇa, being childless, adopted a son named Mādhuva, who was installed in the government in substitution for the king. But the latter afterwards had a son born to him, Kṛṣṇa Varma, who was appointed as his successor and Mādhuva prevailed with some territory below the ghat. Kṛṣṇa Varma dying childless, Dindikura Rāja, a minister of Mādhuva's, obtained the kingdom: but the ministers set him aside in favour of Kōṅgaṇi, the son of Kṛṣṇa Varma's sister.

A'ndhra, Kalinga, Viśāṇa, Mohārāṣṭra and other countries. On his return from this expedition, he strongly fortified Talakāḍa. Meanwhile he took up his residence at Maṅgunda-patna or Mukunda-patna, which was situated at the present village of Mākuṇḍa, near Mālar, close to Channarayana. His successor also resided here, but it is at about this time that the Kadamba king Mages'a Varma speaks of uprooting the lofty (*tuṅga*) Gangas, and the Chālukya king Varmaditya of being served by A'luva Ganga (p. 287). The succession is not very clear until Prithvī Kongani, who had a long and prosperous reign. His queen was named Śrīpā (p. 288). It must have been his successor Rāja Malla, whom, according to Ratta inscriptions, the Ratta king Dhruva or Nirupama defeated and imprisoned; the Gangas, it is stated, having never been conquered before. This Ratta king's son Govinda, on coming to the throne about 788, released from his long and painful captivity the Ganga king whom his father had confined, but eventually was forced again to seize and imprison him.*

It is to this period, both from its style and from some of its historical allusions, that I would assign the reign of Ereyappa of the elaborately sculptured stone brought from Begur, 10 miles south of Mangalore (p. 209). He is described as descending with the brilliance of lightning among the stars in the clear firmament (a phrase indicating a peaceful and untroubled succession, specially used with relation to this line) of the world-renowned Ganga kings,—a pretty plain statement that he was an usurper. He is represented as the independent ruler of the Gangavādi Ninety-six Thousand, ' the protector of the mighty Valala and Makhala kings, and the chosen lord and possessor of the auspicious Taila's dominion.' The former of the above phrases may be doubtful, but the latter is clear; and I consider refers to the Chālukya king Taila or Tailapa, in whose time that powerful dynasty, as will appear in the section relating to them, met with some reverse, and did not recover the possession of their dominions until 978, when a more illustrious Tailapa won back the lost throne of his fathers.

The important Rudra Deva Inscription at Anantakonda or Warangal † must also refer to this period, as it speaks of Frohī Rāja capturing and subme-

* *Ind. Ant.* VI, 69, 70.

† *J. A. S. B.* vii, 101; revised and corrected by E. H. J. B. B. R. A. S. x, 46. There must be some great mistake about the date: the former giving it as Saka 1054, the latter as 1064, and both as the year Chaitraditi; but Chaitraditi does not agree with either by 20 and 30 years! The reference to the Chālukya king Tailapa and his successor Bhima, as also to the Ratta king Govinda, unmistakably fixes the period as the middle of the 9th century; moreover the Ayyapa of the Begur stone, who attacked Ereyappa and was defeated, was doubtless the Chālukya or that some, Bhima's son.

quently releasing the Chālukya king Tailapa Deva. The latter, however, afterwards, when Rudra Deva had come to the throne, died, and was succeeded by Bhūma (the next on the list of the Chālukyas) "the vilest of kings" &c., who "ventured to defy the terrible Rudra Deva." He was eventually forced to submit, together with "all the rājas like him living between Kāuchimangala and the Vindhya mountains"—the latter is the region of the Mekhadā or Narmadā river. But to connect Ereyappa more directly with this inscription, it will be seen that Prōli is said to have given a kingdom taken from Tailapa (and Govinda Rāja the Ratta, who, it will be seen in another place, had at this time acquired supreme control of the Chālukya territory,) to "king Erha" in the first version, "king Ulāya" in the second, of which I take the former to be correct.

To pursue the history of the Gangas.—Ganga Deva seems to have re-established their authority and is stated to have conquered Kanchi and levied a tribute upon Deviga. He also fought with the Chola king, and impressing him with fear, afterwards made friendship with Chola and Pāṇḍya. Of the two Satya Vākyā Konganis there are inscriptions in Coorg, from which the dates are determined.* The first, Rācha Malla, is spoken of as ruling at Śrīpura, which was situated (p. 286) near Gūdalār, the existing place of that name on the north west of the Nilagiri, on the borders of that district and Wālsād. He assumes the titles "lord of Kovalipūra or Koldipūra (Kolar) and of Nandagiri (Nandidurga)."†. Malla Deva, the last on the list, is related to have defeated an attack by the Pāṇḍya king.

Soon after this (about 804) it seems that a Chola king took Talakāṭa, and the Gangas were driven from their kingdom; but we continue to meet with notices of members of the family in subordinate positions. The first I can adduce is in a stone inscription, without date, of the Pallava king Bīru Nalamba, at Goribidūru. He claims to be "the protector of Ayyapa Deva's daughter"‡ and is, I take it, the Uṣa Mahendra of the Negur stone (p. 209), while Ayyapa, as already stated, may be identified with the Chālukya prince of that name. If this be correct, he lost his life in that battle, and his daughter, taken prisoner §, became the prize of the ruling sovereign. In this inscription, whose

* *Ind. Ant.* vi, 99.

† He appears to have admitted the claim of a son of Ereyappa given to an estate in Kāndi on his doing homage and paying tribute. Now Kāndi is the name of the district bestowed by the emperor Ereyappa on his son (p. 209). Might the son possibly be this? But if so, it is difficult to account for the grant being set up in Coorg.

‡ *Srīpura mādā . . . Ayyapa Devana vāggaḥ āpāṇḍya*; the last word would also mean "Thamizhar" but I have adopted the more gallant interpretation.

§ Can this be the female, found, apparently blind-folded, in the Elgar's Steward to No. 113?

date would thus be about 900, we find a Ganga, lord of Kolālapura, and *nanniya Ganga*, a Ganga of truth—a title evidently derived from the *Satya Vākya* of the later kings of his line—fighting under the Pallava king and losing his life in the battle.

Then we have (p. 143) *Satya* [*Vākya*], lord of Kuvalālapura, chief of Nandagiri, having the ensign of a lusty elephant, *nanniya Ganga*, &c., making a gift at Dalagami, apparently in 1058, in succession to the Chālukya king Jaya Simha. Though making no direct acknowledgement of dependence, he was probably subordinate to the Chālukyas; but the names have been deliberately mutilated. Next (p. 307) we have *Gangarasa*—retaining the titles, now shorn of their meaning, Kouguli Varma Dharmma Mahārājādhirāja—and lord of Kolālapura, with the crest of a lusty elephant, and also calling himself *nanniya Ganga*, holding the position of governor of the Arabala Seventy and Melila *maneya* under the Hoysala king (? Ereyanga) in 1065.

A little later, or in 1070, we find (pp. 134, 144, 164) *Udayaditya* as minister for peace and war to the Chālukya king Dharmamika Malla. He seems (p. 165) to have gained some important victories, and by 1075 we find him (p. 142), after having subdued the neighbouring Chera*, Chola, Pāndya and Pallava kings, appointed as governor of the Banavasa Twelve thousand, the Sāntaliga Thousand, the Mandali Thousand and the eighteen *agrabāras*. His titles are Ganga Permanarāji Bhavarāika Vira, and he is lord of Kolālapura and Nandagiri, has the crest of a lusty elephant, and is a Ganga of truth (*nanniya Ganga*). He seems (p. 173) to be still in power in 1102. We next find (p. 216) a *Ganga Rāja* as a minister and general in 1136 under the Hoysala king Vishnu Varddhana, who (pp. 262, 333) had about 20 years before possessed himself by conquest of the whole of the former Ganga kingdom: the significant Ganga-titles are now dropped by the representative of the family. This Ganga Rāja's wife was Nāgalā Devi, and they had a son *Bappa*.

Further, in 1168 there appears (p. 156) *Ekkalavasa*, 'a moon in raising the fortunes of the Ganga family', appointed to superintend an *agrabāra* established in the reign of the Kalachurya king Bijjala by the governor of Banavasa; while his son *Tallaya Devarasa* and his son-in-law Erakharasa remit the claims to certain dues in the same place (p. 160). These two appear (pp. 77, 119) in the same connection down to 1181.

The expression applied to Ekkalavasa, that he was a moon in raising the fortunes of the Ganga family, seems to imply some revival of their power, and

* This is worthy of note in connection with the hitherto supposed identity of the Cheras and Gangas.

accordingly we find an inscription bearing the dates 1173 and 1181 mentioned (*As. Res.* IX, 456) as having been found at Kurugôj, a few miles north of Bellary, from which it would appear that the Gangas had been established by the Chôlulayas in a principality situated at about the site of the modern Vijayanagar on both sides of the Tungabhadra, as there are temples and grants by the Gangas at Lakshmesvar. Possibly the union of the Ganga princess with Vira Pundya (p. 70) had something to do with this. The first of the princes that ruled at Kurugôj is stated to be Râksha Malla. His wife was Somala Devi, by whom he had a son Neringala Râja. The latter married Pakshala Devi, who bore him two sons, Râksha Malla and Soma Bhûpala, of whom the elder, Immuhi (or the second) Râksha Malla, succeeded his father and was ruling at the time of the grant. It is interesting to note that the Chôlulaya king under whom this grant was made must have been the last of his line, and he is stated to have made Kurugôj his capital. See also p. 155 for Râksha Malla's territory.

Having traced the Gangas thus far after their downfall in Mysore, and seen how on the occurrence of that catastrophe members of the family found refuge with the neighbouring powers to the north, and were admitted to positions of influence and honour under them, we have now to direct our attention to a more distant quarter, where the Ganga sovereignty was revived and Ganga kings ruled with great glory for several centuries. This was in Orissa, where the Ganga vamsa's dynasty—also called Gajapati or elephant lords, and acknowledged to have come from Kampûlja*—was established at the end of the 11th century and continued to rule that country down to 1531, soon after which it was subdued by the Mohammedans. The first of the line was Ananta Varman, † also called (according to Wilson) "Kolâhala, sovereign of Ganga Râjâ," which is no doubt a mistake for lord of Kolâhala-pura, and sovereign of Ganga-vâhli.

The following is the succession of the Ganga-vamsa's kings of Orissa, as given in the chronicles preserved in the temple of Jagannâtha at Puri. ‡

Char Ganga (Charanga, Saranga Deva, Rada Deva)...	...	...	1132-1152
Gangavama	...	...	1152-1165
Rajâkuta Deva	...	...	1166-1171
Madana Mahadeva	...	...	1171-1176
Ananta Bhima Deva	...	...	1176-1202
Rajâkutesvara Deva...	...	...	1202-1257
Lingajita Narasimha Deva	...	...	1257-1282

Of these kings, Ananta Bhima Deva was one of the greatest of the rulers

* Lassen, *Ind. Aff.* IV, 14.

† *As. Res.* Coll. I, cxxxvii.

‡ *As. Res.* and Dr. Hunter's *Orissa* II, App. 187.

of Orissa. He made a survey of his whole kingdom, measuring it with reeds. He also built the present temple of Jagannāth. Rāja Narasimha Deva built the great Sun temple at Konārak on the sea, the black pagoda, 'the most exquisite memorial of sun worship in India or perhaps in any country.'²

The line continued in power down to 1534, soon after which the country fell a prey to the Muhamadans; but the only kings that claim notice here are Parashottama Deva, ruling in 1479—1504, and Pratāpa Rudra, 1504—1532. The former sought in marriage the daughter of the king of Kānchi, famed for her beauty. But on the ground of his performing the office of sweeper to Jagannāth his suit was rejected. He therefore attacked Kānchi and was at first repulsed. At length he captured it, and took the princess prisoner, whom he vowed in revenge should be married to a sweeper. The minister charged with the execution of this order kept the girl in concealment until the festival of Jagannāth, at which the king was accustomed to sweep the ground before the god; and while he was engaged in that act, placed her beside him and they were married. The reign of Pratāpa Rudra is remarkable for the reformation of the Vāishnava religion by the preaching of Chaitanya, whose views the king finally adopted; and Buddhism, to which he had previously inclined, was banished the country. Pratāpa Rudra is said to have extended his conquests southwards as far as Cape Comorin, and his name occurs in many local traditions in the east of Mysore.

Not yet however have we done with the Ganges. About this time, or the first part of the 16th century, a Ganga Raja returned to the scene of their former dominions and established a principality at Srirangam, the island at the falls of the Kāvéri, about 12 miles north-east of Talakāda.

Ganga Rāja, after a prosperous reign, was succeeded by his son Nandi Rāja, who, in atone for some ceremonial offence, leaped into the cataract at Ganga Chakki on horseback with his wife. His son, Ganga Raja the second, enlarged the city greatly, and lived with much splendour. He had two daughters, whom he gave in marriage to the two chief Pīlégars in the neighbourhood. The one was married to the Rāja of Kōimale, a place now in ruins, about 12 miles from Satyagāla: the other daughter was married to the Rāja of Nagara, here, 3 miles east from Maddur. These marriages were very unhappy; for the pride of the ladies gave their husbands constant disgust. They were continually upbraided for not living in equal splendour with their father-in-law; and at length, having consulted together, they determined to humble their

² *ibid.* 256; Ferriss however now inclines to the opinion that it is really three centuries older. *Ibid.* *ibid.* Arch. 422—5.

wives, by showing that their power was superior to that of Ganga Rāja. Having assembled all their forces, they besieged Śivasamuḍra; but for a time had very little success.

The siege had continued twelve years without their having been able to penetrate into the island, when the two Rājas found means to corrupt the Dalaviyī or minister of Ganga Rāja. This traitor removed the guards from the only ford, and thus permitted the enemy to surprise the place, while he endeavoured to engage his master's attention at the game of chess. The shouts of the soldiery at length reaching their ears, the prince started up from the game. The Dalaviyī, who wished him to fall alive into the hands of his son-in-law, endeavoured to persuade him that the noise arose merely from children at play; but the Rāja, having drawn his sword, first killed all his women and children, and then, rushing into the midst of his enemies, fought until he procured an honourable death. The son-in-law on seeing this was struck with horror, and immediately threw themselves into the catarnet at Gaganā Chokki; and their example was followed by their wives, whose arrogance had been the cause of such disasters.

Jagadeva Rājā of Channarayana and Śrī Ranga Rājā of Talakāḍi, the two most powerful of the neighbouring Pāligars, then came, and removed all the people and wealth of the place.

Mahāvali's.—The rule of this ancient house is established by the inscriptions Nos. 163 and 164, but their name, though connected with one of the most interesting places in the south of India, has been very rarely met with, and the dynasty has hitherto found no niche in history.

The first inscription (p. 304) belongs to the reign of a king named Mahāvali Bānārasi of the Mahāvali-kula, ² door-keepers (*prasthāpaka*) to Parameśvara adored by all three worlds as the lord over gods and giants (*deva* and *asura*). The second inscription (p. 305) is of the reign of Mahāvali Bānārasi, who seems on account of his victories to have been called Vikramāditya, and to whom other kings gave the celebrated name of Rāja Vijyādharma.*

Mahāvali is evidently the same as Mahābali, after whom Mahābalipura or the Seven Pagodes, on the eastern coast a few miles south of Madras, was named. According to Hindu mythology, Mahā-Bali or Bali was a powerful Asura emperor, who became so elated with his prosperity that he omitted the essential ceremonies and offerings to the gods. To punish his arrogance, Viṣṇu

* The term is more commonly used with an Vidyadhara (see above, p. xxix). The interchange of *ja* and *da* is according to rule, and is well exemplified in the name of Vijayasinga, which was originally Vidyasinga.

assumed the form of a Brahman dwarf—the *atimansa aṣṭādāra*, the fifth incarnation—and appearing before him, asked a boon, which was promised. Vishnu requested only as much ground as he could pace in three steps, declining anything more, and this much was confirmed to him with the pouring of water. As the water fell into his hand, the dwarf's form expanded till it filled the world; and Vishnu, now manifesting himself, deprived Bali at two steps of heaven and earth, but on account of some virtues the latter possessed, left Pātāla or the infernal regions still in his dominion.

With regard to the Mahāvali-kula, they are mentioned in an inscription obtained by Sir Walter Elliot,* from which it appears that the Chōlulōka king Vikramāditya I (? 650—681) conquered the chief of the Mahāvali† kula, besides by the capture of Kāंची subjecting the Pallava king Jayatīśvara Pota Raja. 'From these facts it may be inferred' adds Sir Walter 'that the rulers of Māmalāpura were in a state of independence in the 6th and beginning of the 7th centuries.' The present inscriptions not only support this view, but, for reasons to be further stated, make it likely that from the 2nd century the Mahāvali line ruled the whole tract of country through which the river Pālār flows, from its source near Srīnivāpur, where these stones were found, past Kāंची (Conjeveram), to Mahābalipur near its mouth.

To revert again to the legends of Mahābalipur ‡: "The son of Bali, its reputed founder §, was Bāṇāsura (Bancheeren in *As. Res.*), who is represented as a giant with a thousand hands. Aniruddha, the son (or grandson) of Krishna, came to his court in disguise, and seduced his daughter; which produced a war, in the course of which Aniruddha was taken prisoner and brought to Mahābalipur: upon which Krishna came in person from his capital Dvāraka and laid siege to the place. Śiva guarded the gates and fought for Bāṇāsura, who worshipped him with his thousand hands; but Krishna found means to overthrow Śiva, and having taken the city, cut off Bāṇāsura's hands, except two, with which he obliged him to do homage. He continued in subjection to Krishna till his death, after which a long period ensued in which no mention is anywhere made of this place." It was subsequently destroyed by an inundation of the sea.

Whether the Bāṇāsura of the inscriptions under notice had anything to do with Bāṇāsura of the foregoing story or not, the coincidence of names is singu-

* *Seven Pagodas*, 137; see also *Ind. Ant.*, VI, 76.

† Another form of the name, which variously appears in that of the city as Māmalapūra, and Mahābalipūra.

‡ See *See. Pag.* 12; *As. Res.* I, 183.

§ Balipuri is also given (p. 112) as a form of the name of Balligāwra (the mother of cities, *paṭṭaṇṇapāṭa āvāraṇaṇa*, see p. 89), the capital of the Ilamvāra province in the north west of the Mysore, and its origin attributed to Śiṣh, while the name Bāṇāsura itself, which was Sanskritized into Vāṇāsura, might possibly have had some connection with Ilamvāra.

jar. But we are not without a direct reference to Bāpa which enables us to place him with certainty not later than the 7th century. This is in the Nāgamaṅgala inscription (p. 287), where Danda, the king of Nīrṅunda, is described as the confounder of the Bāpa-kula, a designation which may be considered as applied to the kings of the Mahāvali line who came after Bāpa. But even with regard to Bāpa, assuming that he is not the same as Bāga, there is probably a reference (p. 289) which makes him contemporary with the Gaṅga king Kṛṣṇa I, and therefore to be assigned to the end of the 2nd century.

That the Mahāvalis did not continue in power beyond the 7th century not only follows from the known fact that the Pallavas were in possession of Kāuṇḍī early in the 7th century—their former capital of Vengi having then passed into the hands of the Eastern Chālukyas,—and the improbability of their tolerating the existence of an independent kingdom in such close proximity to their capital, but from a Pallava inscription of 768 occurring on a stone at the very site where the two Mahāvali inscriptions are, with others from that time onwards in various parts of the Kōlar District, and from the existence at Mahābalipur itself of Pallava inscriptions of about this period.

Pallavas.—The Pallavas are an ancient line of kings of high interest who played an important part in the history of the south of India throughout the region in which the Telugu language now prevails. Their architectural remains at Amṛtāvālī and Mahābalipur are among the finest in the country, and shew that they were at first Buddhists.*

Their origin is uncertain. They are mentioned in the Purāṇas along with the Hailhyas, Śakas, Yavanas, &c., as Pahlavas, which would imply a Persian source.† "As the name of a people, the word Pahlav" says Weber "became early foreign to the Persians, learned reminiscences excepted: in the Pahlav texts themselves for instance it does not occur. The period when it passed over to the Indians, therefore, would have to be fixed for about the 2nd—4th century A. D., and we should have to understand by it, not directly the Persians, who are called Pārsakas rather, but specially the Arsacidan Parthians."‡

* See Ferguson's *Tree and Serpent Worship*.

† Wilson's *Purāṇa Purāṇa* (Hall's edn. II, 187; III, 202 &c.

‡ *Hist. Ind. Lit.* (Trübner's Cl. Ser.) 188. There are Pahlavi Christian inscriptions at St. Thomas's Mount near Madras and other places in the south, supposed to be of the 7th or 8th century. See *Ind. Ant.* III, 113.

The Parthians revolted from the Seleucids about B. C. 250, under a chief named Arsakes (Ashk, Arsakes) who founded an independent kingdom. The Parthians subsequently overran the provinces west of the Euphrates, and about B. C. 130 overthrew the kingdom of Bactria, so that their empire extended from the Euphrates to the Indus and from the Indian Ocean to the Caspianians or even to the O. Cas. The mountainous region between the Parthians and the Romans eventually weakened the former and gave the Romans the opportunity of throwing off the Parthian yoke. Led by Artabanus (Artabazir) they put an end to the Parthian kingdom of the Arsacids, after it had lasted 476 years, and established the Sassanid dynasty of the Sassanids A. D. 226.

General Cunningham considers them Skythians* and it will be seen that their descent is described as being from S'áiráhana the S'aka king. "The Scythians, who had previously been in some measure allied to the Parthians, were a portion of the great nomad hordes of Central Asia who often swept down on the fertile, cultivated and comparatively refined south, like a whirlwind of locusts. To check their first advance the Parthian princes had paid them a sort of black mail, but Bactria, less fortunate, was rapidly overwhelmed to the north and west. . . . It was on the accession of the Parthian king Mithridates the Great, B. C. 124, that the tide of Scythian victory (over Parthia) was arrested, and they were driven back and compelled to pour their superabundant numbers into Scythia and the eastern provinces of Persia.† Thus was formed the famous Indo-Scythic kingdom of whose chieftains we have so many monetary records. Occupying, as they did, the plains south of the Hindu Kush between Bactria and the Punjab, and occasionally extending their power even to the mouth of the Indus, this Scythian kingdom effectually separated India from Greece, and arrested the growing influence of Greek manners and civilisation; indeed, but for these intervening hordes, there seems no reason why the Greek language should not have been as well understood on the Jumea and the Ganges as on the Nile." ‡

Though several grants made by the Pallava kings have come to light, and there are frequent references to the Sun in contemporary records, yet, owing to the former being undated, and the references being generally to the Pallavas without any specification of names, no chronological list has hitherto been published of the rulers of this line; and, indeed, they have received but scant notice. Having obtained, as I consider, materials for drawing up such a list, subject to the corrections which further discoveries may show to be needed, it is given below. On certain points there seems to be no doubt, namely, that the Pallavas to the 6th century ruled a country whose name was Vengi, situated between the mouths of the Krishna and the Godavari. Early in the 7th century (? 605) they were dispossessed of this region by the eastern branch of the Chálukyas, and then established their seat of government at Kāncalā (Conjeveram), where it remained in all probability till the 12th century: their inscriptions of about the 7th century are found at Mahābalipur.

* *Arch. Rep.* III, 4. The Parthi were a people of Scythian origin. Dr. Smith, *Class. Dict.*

† The present name of this portion of Persia, Sistan (or in the coinage Seistan), is a memorial of this Scythian invasion, the district they occupied having been originally called Serastene—the land of the Saka.

‡ *Vaux's Hist. of Persia from the Ancient Monuments*, 125.

said to have been a son of Mahadeva (Siva) by a girl of the mountain tribe called Chensuara (Chensabaras). * He is placed in about the year 200, and is, according to local tradition, the king under whom was erected the splendid *toro* or *stūpa* at Amaravati, which is called on the spot the Dāya Moguśila (or assembly hall) of Muktanti Mahārāja.†

Triśchana Pallava was ruling in the 4th century when Jaya Simha, surnamed Vijayāditya, of the Chalukya kula, invaded his territories, but failed to obtain a permanent footing. Jaya Simha seems to have lost his life in the attempt, for his queen, then pregnant, is described as flying after his death and taking refuge with a Brahman named Vishnu Shamyajñ, in whose house she gave birth to a son named Rāja Simha. On attaining to man's estate, the latter renewed the contest with the Pallavas, in which he was finally successful, extending his power by a marriage with a princess of that race.‡ A Triśchana Pallava is said to have invaded Kanchi into his territory, and an inscription to this purport dated 2000 of the Kali (1100 years B. C.) we are told is to be found at Upatar in the Cōtūr district.§

For the next three on the list, we have a grant by Vijaya Nandi Varman ruling at Vengi-pura, son of Chandra Varman, in the 5th year of his reign, of certain dues at Vilemur (Gāndhīnagar) in the province of Kadambā (? the same as Kuntala or Kōṭṭa, the present Kolar).¶ Vijaya Buddha Varman, is also mentioned, in a grant§§ by the same, as his Yuva-rāja. For the next six there is a grant|| by Vishnu Gopa Varman, made from Palakkada (which might suggest Pullat) while Yuva-rāja, in the 11th year of Simha Varman; and one ** made by Simha Varman, the son of Vishnu Gopa Varman, in the 8th year of his reign, from Dattasapura, of a village in Vengonishtra. Rājendra Varman, and his son Devendra Varman also appear in a grant†† and the latter is perhaps the Pallava to whom the Kadamba king Śrīrāja Varman, about 570, describes himself as a wild-fire. Chandra Dattā is mentioned‡‡ as king of Kāंची and overthrown by the Kadamba king Havi Varman,

* Wilson, *McK. Coll. I*, cxix, cxx.

† Ferguson, *Op. Ser. W.*, 171. The building is supposed to have been under erection from about A. D. 200 to 300, and the statements of the Buddhist pilgrim Hiuen Tsiang tend to corroborate that it was abandoned about 550.

‡ Sir Walter Elliot, *Mad. J.* IV, 73.

¶ *S. Ind. Ant. Pl.* xx; *Ind. Ant.* V, 173.

|| *id.* V, 80.

†† *id.* III, 152.

§ Wilson, *McK. Coll. I*, cxx.

§§ *Ind. Ant.* VI, 173.

** *id.* V, 154.

‡‡ *id.* VI, 80.

which would be about 600; and as the name *Ati Rāja Chandra Pallava* appears on a temple at Mahābalipur* I have supposed him to be the same, but this might be a name of the next, *Kāma Rāja* or *Rāja Jāya*, who is also mentioned in an inscription at Mahābalipur† as the *Tallaves'vara*. Either he or his predecessor should, from the evident period of the inscriptions, be the Pallava whom the Chalukya king *Satyās'raya* (658—684) forced to hide behind the ramparts of Kāncī‡ which seems to be an allusion to the ejection of the Pallavas from the Vengi country by the Chalukyas.

Narasimha § or *Narasimha Pota Varman* || (p. 301) must be the Pallava king who, about 620, fell at Bhimes'a grāma in a battle with the Ganga king (but at that time commander-in-chief) *Sri Vallabha*, and was trodden to death by the elephants (p. 285). He it is who is described (p. 301) as having made (or created) a remarkable collection of statues in stone consisting of *Rāja Simhas'vara* and other *deva kafa*, which, as there is no god of that name, I suppose to refer to deified members of the royal family, and perhaps to the Chalukya named *Rāja Simha* who married a Pallava princess as before stated. *Jayates'vara Pota Rāja* or *Pota Varman* appears¶ as the name of the Pallava monarch defeated by the Chalukya king *Vikramāditya I* (650—681), who, with reference to this victory and one over the Mahārāṭi king, claims to be the real *Sri Vallabha* and the real *Rāja Mallā*** both Ganga titles referring to the victory gained at Bhimes'a by the king bearing the former name. The idea seems to be, that as the Pallava was killed in that battle—and even by his death, perhaps accidentally, by falling under the elephants, it may be of his own side, which charged over him—he could not be considered as conquered. But *Vikramāditya* actually defeated the king, "who had never before bowed to any other man", and made him kiss his feet with his crown. Hence he was more the favourite (*Vallabha*) of fortune (*Sri*). The claim to be *Rāja Mallā* need not necessarily imply that the Mahāmalla line continued in power till this

* See Pag. 59, 120.

† *Id.* 52, 123, 234.

‡ *Ind. Ant.* V, 73.

§ *Id.* VI, 78.

|| *Pota Varman* is doubtless a corruption of *Buddha Varman*. But there is a best god named *Pota*. C. P. Brown says (*Tel. Diet.*) "he is a tutelaged, like *Pot*, worshipped (chiefly by herdsmen) throughout the Telugu, Kōmāṭa, and Marāṭa countries; after him many men are named. His wives, after whom some women are named, are called *Gangamma* and *Potakamma* or *Potavamma*. These mean to *Punch* and *July*."

In Mysore, *Potappa* is represented as a man with a sword in one hand and a buffaloh hand in the other. His figure is invariably placed in temples of *Umarā Rāja*, the chief object of worship among the Tigalar, a class of cultivators from the Tamil country.

¶ *Ind. Ant.* VI, 78.

** See Pag. 127.

period; which, though just possible, is hardly probable: it is sufficient if he conquered the Pallavas who had but recently conquered the Mahāmallas, to constitute him Rāja Malla, and the verbal resemblance to the Ganga title gives occasion for a side thrust at them too beyond what is contained in claiming to be the true S'ri Vallabha.

Traikīya Pallava, which does not seem to be a name, is the king defeated (p. 237, 241) by the Chalukya king Viṣṇuāditya (681—695), Nandi Pota. Varuṇa is explicitly stated (p. 230) to be the name of the Pallava king who was slain in battle in the Udāka province by the Chalukya king Vikramāditya II (723—747), when all the royal insignia fell into the hands of the conqueror, who made a triumphal entry into Kāंची, but refraining from plundering the city, commemorated his entry by causing the statues before mentioned to be gilded; while his queen Loka Mahādevī caused a temple to be erected* at Paṭṭaḍāla to celebrate the victory. In about 745 the Chalukya prince Kirtti Varuṇa, then Yava rāja, attacked a Pallava king (p. 301) whose name is not given, and forcing him to take refuge in a hill fort, plundered him of all his treasures and scattered his troops: while in 777 a grand-daughter of the Pallava king, and therefore perhaps this one, is the wife of the king of Nīrṅunda in the Chitāldroog District (p. 288).

About 760 the Rājta king Dhruva or Nīrugaṇa claims † to have conquered a Pallava king. As a Pallava inscription of 768, at Gōlgāṇpode near Srīnivasapur where the Mahāvālī stones were found, gives the king's name as Nolaṅbe, he may be the one. It is some confirmation of this that the name Nīrugaṇa occurs in a mutilated Pallava inscription on the Rāmalingesvara temple at Arani, in which the Pallava king's name is Nolaṅkūḍhirāja, with the *aprasāḍya* or cognomen *kūṇḍa duggaṇa śhīlāra jayama*. It would appear that his wife was a Kolamba princess, and named Devāmbikā. There is also an inscription of Nolaṅkūḍhirāja at Nandi (p. 212). The next Rājta king, Govinda or Prabhāja Varsha, also defeats a Pallava king about 790 or 800.‡ Now, according to Wilson, the king of Kāंची in 788 was Hemasthala, whom he describes as the last Buddhist monarch of that place. Akalanka, a Jain from Sravastya Deḡra, disputed in his presence with the Buddhists, who were defeated, and banished to Kaundiy in Ceylon. The same Rājta king, Govinda,

* *Ind. Arch.* VI, 85. She was a Mahāya princess, 81.

† *id.* 69.

‡ *id.* 71.

Three dates then follow without any names. The two first are clearly expressed in words, in *Haja Kannaḍa*, according to the *S'aka scripta kōla*, and are cut on two long narrow stones at Betmangala, which are now enclosed in a small temple and worshipped as gods under the name of Gangarāma. They are completely smeared with saffron and dotted over with vermilion spots; the usual offerings of flowers, &c., are placed on the heads of the stones and at foot. Both are very brief, and record some grants apparently by Kadamba princesses. From the locality, and comparison with the one above mentioned, I consider them Pallava. The date 988 is that of one of the two mutilated rock-inscriptions at Malkalmura. A more careful examination than I had leisure at the time to make, now some years ago, may clearly identify them with the Pallavas.

There seems reason to believe that about this period, the Cholas, having upset the Ganga kingdom, overran the Pallava possessions in the north-east of Mysore and then supplanted the Eastern Chalukyas at Vengi. But the Western Chalukyas must have recovered the present Chitaldroog District, which was formed into the province of the Nolambavāḍi Thirty-two Thousand, and placed under the prince Vijayāditya, who was also viceroy of Vengi (as will appear further on under the Chalukyas). About 1050 we have (p. 327) a *Śūtra Gaṇbhīra* Nolamba, who distinguished himself in the army of the Chālukya king A'hava Malla and received the titles *Vīra-tala-prahārī* and *Dodḍḷḷḷaka*. His son was A'ha Malla. About 1070 we have a Pallava made to pay tribute to the Chālukya king Bhuvaneśvara Malla by his general Udayāditya of the Ganga family (p. 145). In 1079 we have (p. 396) the Chālukya prince Jaya Simha, the brother of Vikrama, calling himself a prince of the Pallava line, and it seems to follow that his mother must have been a Pallava princess. In 1081 we find mention of a Pallava subordinate to the Chālukya king Vikramārka. About 1120 we have (p. 331) the Hoysala king Viśhva Varddhana defeating a Pallava, whose name appears to be Nara-simha Varma, and taking Kāंची. And last'y, the Chālukya king Jagadeśa Malla (1138—1150) boasts (p. 56) to have driven the Pallavas from their kingdom, which he added to his own dominions, thus terminating the continual rivalry and contests of seven centuries. It would appear (pp. 2, 52) that this victory was achieved by his general Vijaya Pāṇḍya Deva of Uchangi, who was in consequence granted the title 'lord of Kāंचीpura'; and he calls himself 'defeater of the designs of Rājaga Chola', who will be noticed in connection with the Chālukyas. I have not met with any further reference to the line.*

* It appears that a Pallava is said to have been conquered in 1223 by the Yālava king Sighana Deva of Davangut. *Ind. Ant.*

Chalukyas.—The memorials of this powerful line are perhaps more abundant, exact and varied than those of any line of sovereigns in the south. Their first appearance south of the Narundi was in the 4th century, previous to which they are said (p. 148) to have had 69 predecessors on the throne of Ayodhya (Oudh). On entering the Dekhan they encountered the Kalachuryas the Rattas, the Kadambas, and the Pallavas. The three first were reduced to the condition of feudatories; the Pallavas however drove off the invader, who was slain, but his successor defeated them and then formed with them an alliance cemented by a marriage with a Pallava princess. The Chalukya capital was established at Kalyāna, still known by that name, situated in Bidar in the Nizam's dominions, about a hundred miles west of Haidarabad; their country was called Kuntala-des'a and Karpata-des'a.

At the commencement of the 7th century the Chalukyas separated into two branches, of which the Eastern Chalukyas made Vengī, taken from the Pallavas, their capital: the Western Chalukyas, with whom chiefly Mysore is concerned, continued to rule from Kalyāna. From the name of the founder of this branch they were called the Satyās'raya-kula. In the 8th century the Rattas appear to have regained an ascendancy, and the Chalukya power was for some time obscured: but at the end of the 10th century their authority was restored, and they reigned with increased glory to the end of the 12th, when they were subverted by the Kalachuryas.

The Chalukyas were of the Soreia vamsa or Janar line, and the Mānavyasa gotra. They claim to be the sons of Harita, nourished by the *Sapta mātṛika*, or seven mothers. The bear was the principal emblem on their signal, obtained from Bhagavān Nārāyaṇa (Vishnu); but their insignia included a peacock fan, an *ankus'a* or elephant goad, a golden sceptre, and other symbols. The titles on their inscriptions, which are very numerous in Mysore, especially in the Nagar Division, are nearly invariably as follows—*Samasta-Mauvāṇis'raya*, *S'ri-prithi-sallobha*, *Maharājādhirājā*, *Parames'vara*, *Parama-bhūṭiraka*, *Satyās'ra-kula-tiṭṭha*, *Chalukyābharaya*.

Although the above details are very circumstantial, the account of the origin of the Chalukyas is evidently purāṇic*, and the real source from which they sprang is far from clear. Moreover, while on the one hand the name Chalukya bears a suggestive resemblance to the Greek name Seleucia, on the other

* They are stated (p. 68) to have miraculously sprung from the moisture or water in the hollowed palm (*chakka*, *chakkaṇa*) of Harita's hand; see also p. 153. According to another account (*Jat. Ant.* VI, 74), from a libation to the gods poured from his *chakka*, *chakkaṇa* or *chakkaṇa* by Hriti, who wore five tufts of hair on his head, that he was a Brahmachari or bachelor ascetic.

and it will be seen (p. xl) that the title to be, descendants of Harita or Hārīti, nourished by the seven mothers, and of the Mānava gotra, may have been adopted from the Kadambas, on their being subdued; while as to the 39 previous kings, who are said to have occupied the throne of Ayodhya, not a single trace has been discovered. May not the Chalukya kings have been of Seleucid or Seleucid origin; and the prolonged struggles between them and the Pallavas,* supposing these to be of Parthian connection, have been but a continuation of the contests between Seleucids and Arsacids, transferred from the banks of the Tigris and Euphrates to those of the Krishna and the Palar?

The succession of the earlier Chalukya kings, down to the commencement of the 7th century, when the family separated into two branches, has not been very decidedly made out. The following seems to be the probable order:—

	A. D.		A. D.
Jaya Simha, Vijayāditya.		Pulakesi, Raja Vikrama;	...
Rāja Simha, Raja Raja.		Kirti Varmma	...
Buddha Varmma, Vira Narmma	...	Mangalesa, Mangalesam	...
Vijaya Varmma, Vijaya Raja	446		566—576
	472		

Jaya Simha is said to have defeated and destroyed Krishna the Rājā Raja. He himself, however, was slain in an encounter with Trilochana Pallava. His queen, then pregnant, fled and took refuge with a Brahman called Vishnu Somayāji, in whose house she gave birth to Rāja Simha or Raja Rāja. On growing up to man's estate he renewed the contest with the Pallavas, in which he was finally successful, and married a princess of that race.† The memory of this Rāja Simha it was, I have conjectured, that was preserved in the statue bearing that name erected by the Pallava king (p. 301). His son was Buddha Varmma, a name evidently Pallava in its associations: with it, therefore, I connect Vira Narmma, a name also clearly connected with the Pallavas (p. 306), and assign them to the date of the grant No. 138, which date may not be inaccurate, though, as it is, the grant is of a much later period; this will be shown further on. Vijaya Varmma was Buddha Varmma's son.‡

Pulakesi or Pulakesi was the most powerful of the early kings and performed the horse sacrifice. He appears as the lord of Vātāpi-nagara or Bādāmi.§ His second name was Raja Vikrama (p. 298). His date is taken from a grant in the British Museum. His son was Kirti Varmma, who was the conqueror of the Kadambas (p. 299). Mangalesa, his younger brother, subdued

* An expression used of the Pallavas in a Chalukya grant (p. 300), describing them as "by nature hostile" (*prabhūtyasatvā*), seems to imply something mutually hostile in their origin.

† *Ind. J. L.* p. 8. 1^v, 75.

‡ *Ind. Ant.* VII, 249.

§ *ib.* V, 60. The date of this inscription is singular, being given as 5750 from the war of the Kadambas, 8560 of the Koli yuga, and 500 of the S'aka era.

the Kalacharyas. He attempted to establish his own son in the succession, but Satyās'raya, the elder son of Kīrti Varma, obtained the throne about 535. About 20 years later, or 605, his younger brother Vishnu Varddhana, surnamed Kulja, crooked or hunch-backed, captured the city of Veugi from the Pallavas. From this time the family separated into two branches: the Western Chālukyas continuing to rule from Kalyāṇa to the end of the 12th century, while the Eastern Chālukyas remained in power in the Rājamahendri country till the beginning of the 11th century.

The following is the succession of kings in the western line, as confirmed by numerous grants:—

	A. D.		A. D.
Satyās'raya, Pulikeśi I	P 285 to 634	Vaiṣya, Tūḍa, Nīravarāḍi Talla	972—997
Ambara, Amara		Sanyas'raya, Saktimurṭi, Irirī, Śhaṅṅa, Aśvaya	
Ajīya Varma		Malla	997—1005
Vikramāditya	P 656—681	Vikramāditya, Vāḷha Vikramā, or Nīravarāḍi	1008—1018
Vaṅṣāditya, Yādava Malla	681—695	Jaya Śhola or Jayakṣa Malla	1018—1040
Vijayāditya	695—733	Somas'vara, Traṭṭakya Malla, or Aśvaya Malla	1040—1060
Vijayāditya	733—747	Somas'man, Soma, Sorl, or Kharumāḍa Malla	1060—1076
Kīrti Varma	747—778	Vikramāditya, Kālī Vikrama, Vikramāṅka,	
Kīrti Varma	778—844	Tarṇaḍi, or Tribhuvana Malla	1076—1127
Tūḍa		Somas'man, Soma, Kharakṣa Malla, Tribhuvana	
Bhima Rāja		Malla	1127—1138
Ayya, Ayya		Prasanna, or Jayakṣa Malla	1138—1150
Vijayāditya, Vijayāditya		Tadapa, Nīravarāḍi Talla, Nīravarāḍi Talla, or	
		Traṭṭakya Malla	1150—1182
		Somas'man or Tribhuvana Malla	1182—1180

Satyās'raya or Pulikeśi II, was a great conqueror and subdued all the neighbouring nations. He is said (p. 209) to have gained victories on simply riding forth alone, mounted on his splendid charger Chitrakauṭika. His greatest victory was over Harsha Varulhana, king of Kauṇj, and the most powerful monarch in Northern India (pp. 236, 299). By this conquest Satyās'raya obtained the title of Parames'vara or supreme lord, ever after borne by the Chālukyas. Of his son Ambara there is a memorial in the grant No. 150 (p. 205). Vikramāditya I. was successful in war against Pāṇḍya, Chola, Kerala and Kalabhra* (p. 209) but his greatest achievement was his capture of Kāṇḍi (pp. 237, 241) and forcing the Pallava king 'who had never bowed to any other man' (pp. 237, 241, 299) to kiss his feet with his crown. Vaṅṣāditya, his son, captured and destroyed the army of Traṭṭakya Pallava, the king of Kāṇḍi (pp. 237, 286), was served by the Pallava, Kalabhra, Kerala, Haḥaya, Vāḷa, Malara, Chola, and Pāṇḍya kings, as well as by Aśvaya Ganga (p. 237); and levying tribute from the rulers of Mayara, Pārasika, Sindhala and other islands,† churned all

* Perhaps the Kalacharyas or Kalacharyas.

† Śhola is Ceylon. Kāṇḍi may be some island in the Bay of Bengal, or Srīrangapatam or Srīrangapatam; Pārasika, a name of Persia, introduced between the sea, is difficult to explain, unless indeed the Pallava, retaining some tradition of a Persian origin, may have given the name to an island in the south.

the kings of the north and gained possession of the Pāṇi dhvaja* (p. 299). His son Vijayāditya completed the conquests of the two preceding reigns, both in the south and the north, and in addition to the Pāṇi flag, gained the Gaṅgā and Yamunā flags (p. 300). His son Vikramāditya II. gained an important victory in the Uḍḍaka province over the Pallava king Nandi Poṭa Varman, whom he slew in battle, and capturing all the royal insignia, made a triumphal entry into the capital city Kāuchi, which he refrained from plundering, and ordered the remarkable statues he found in the royal palace to be gilded (p. 300, 301). He then, after withering up Pāṇḍya, Chola, Keralā, Ealabhra and other kings, took up his residence at Jayamambha, situated on the shore of the southern ocean, called the Rolling Ocean (*ghāraṁambrāya*). Kirtti Varman II, his son, while yet Yava Rāja under his father, obtained permission to make an expedition against the Pallava king, whom he drove to take refuge in a hill fort, and dispersing his army, plundered his treasures (p. 301).

But the Chālukyas were now to suffer a reverse, and their glory under Kirtti Varman III was obscured by the ascendancy of the Rāṣṭras:† the proof

* What this flag was is not clear. Pāṇi is the name of the language of Magadha, the sacred language of the Buddhists.

† The Rāṣṭra, Kāṇḍarv Rāṣṭra being a family of kings "rose to power in the Dehliān about the middle of the 8th century, and for the space of two centuries absorbed and almost took the place of its older rival, the Chālukya race of Kalyāṇa. During the time of its prosperity, it extended its rule not only over the Dehliān proper but over the Karkans, a portion of Gujarat, and Central India up to the Vinḍhyas. Its power was again towards the close of the 10th century, when the Chālukyas, under Tailga of Kalyāṇ and his successors, regained their ancient position. Not even after that period we find Rāṣṭra Rājās as at Devagiri, at Bāḍgā, &c., in the Dehliān, in Central India, and even as far north as Kanauj, some of which played a considerable part during the last period of Hindu rule, and branches of which flourish even to the present day." (Ind. Ant. VI, 59).

The following is the list of Rāṣṭra kings:—

	A. D.		A. D.
Gorinda	660	Amoghavarsha	810
Karka	685	Adalavarsha	835
Indra	710	Jagadvarsha	
Dantidurga, (son Varman, Prithvi)		Indra Sripa	
Vallabha, Bhadravarsha	715—755	Amoghavarsha	
Krishna, Vallabha	755	Gorinda Rāja	
Gorinda, do	765	Kashita	
Chavara, Dhara, Nirupama, Kali		Krishna Rāja	
Vallabha, Bhadravarsha	770	Kantika, Kharolga	
Gorinda, Jagadanga, Jagadvarsha		Kakala, Kantara	874
Prithvi, Vallabha, Sri Vallabha, Pradipavarsha	785—810		

Dantidurga, a natural prince named Vallabha, and obtained the title Rājādhirāja Paramahansa. His successor Krishna humbled the Chālukyas. Dhara conquered the Pallavas and made a prisoner of the Gaṅga king, whose son he had never been conquered before. Gorinda III was the most eminent of the dynasty. He released Gaṅga, whom his father had imprisoned, from his long and painful captivity, but he again to reduce and imprison him; he also went to the Tungabhadra and again subdued the Pallava; he also ordered the lord of Vengi (the Eastern Chālukya king) to build him a fort, which was done apparently at Māṇḍakuta (now Mālibel, in the Nizam's dominions), which, under the next king, became the capital, Ind. Ant. VI. 69—71; J. B. B. R. A. S.

of this in 801 has already been given (p. lvii). Of the next three kings, it is considered, as previously stated, that Taila and Ayyapa correspond with those of that name in No. 113 (p. 200). But fuller particulars, as already described (p. lix), are contained in the Rudra Deva inscription.* There the Kāṭantiya king Prolli Deva is said to have in an instant bound down Tailapa, the head ornament of the Chāḍukyas, but on being pleased with his faithfulness as speedily released him; he dealt in the same way with Govinda, and gave the kingdom (i.e. Taila's kingdom, as it is called in the Begur inscription, which had come under the power of Govinda the Ratta) to king Bhīma. Then (v. 18) "from sheer fright of the valorous king Śrī Rudra Deva (Prolli's son), king Tailapa was afflicted with diarrhoea and became emaciated. And although this resulted in death, Bhīma ventured to succeed to the fleeting royal dignity." And (v. 20) this "Bhīma, the vilest of kings, a brute among men, the husband of his step-mother, who killed an eminent brother at dinner, intent upon attempts at swallowing the skies, ascended the point of the great peak of the mountain of pride, and incensed by envy, ventured to defy the terrible Śrī Rudra Deva." The latter went against him, burnt the suburbs of Chodādaya (or Bodādaya) and forced Bhīma, with all the Rājas like him living between Kāñchi maṇḍala and the Viṇḍhyas, to submit. Ayyapa, according to the Begur inscription (p. 200) seems to have attempted to attack Bira Mahendana, whom I conjecture, for reasons already given, to be the Pallava king; but was defeated, probably at Begūr, or Berūr as it is written on the stone, by Iruganga Nāgatta, an officer under Kreyappa, and slain; his daughter (as represented in the sculpture) being taken prisoner. She, according to the Gori-bidnur inscription mentioned p. xlv apparently became the prize of the Pallava monarch.

The Chāḍukyas, thus thoroughly beaten and disgraced, had no resource but to flee from their kingdom. The representative of the line, Jaya Simha, perhaps a second name of Vijayāditya's, fled to Anhalvara in Gujarat, the court of Bhoja Rāja, the last of the Chavunas or Samras. There his son Moodraja married the daughter of Bhoja Rāja, and in 931 succeeded the latter on the throne, the Salic law being set aside in his favour. He ruled at Anhalvara for the space of 59 years, and his descendants occupied the throne of that country with great glory till 1145.

Meanwhile Tailapa defeated the Rattas (p. 149) in the person of the Ratta king Kakkala†, and retrieved the Chāḍukya fortunes. He ascended the throne

* *J. As. Soc. B. A. S. I.* 43.

† *Ind. Ant.* VI, 25.

at Kalyāṇa in 973, and transmitted to his posterity a kingdom which increased in splendour and prosperity under each succeeding reign for nearly two hundred years. The Cholas, who, taking advantage of the late collapse of the Chālukya power, had pressed northwards, brought the Ganga kingdom to an end, and overrun much of Mysore, were now the chief opponents of the Chālukyas; and Tailapa is described (p. 149) as full of desire to fight with the Chola Rāja, and as being a destroying fire to the Cholas. In fact the tide of Chola conquest seems to have been thus turned aside to the eastwards, and accordingly we find the Eastern Chālukya king Vimalāditya forced into a matrimonial alliance with the Cholas, with the result that his kingdom passed in 1023 to Rājendra Chola or Rājārāja Chola, said to be his son.*

To Tailapa and his wife Jakobbe was born Satyās'raya, who succeeded him and married Ambikā Devī. Their sons were Vikrama and Das'a Varma (p. 87). The former, dying without issue, was succeeded by his nephew Jaya Sinha, the son of Das'a Varma and Bhagavati Devī. Jaya Sinha or Jagadeśa Malla is said (p. 149) to be a son to Rājendra Chola, and appears to have gained some advantages over them which led to a formidable invasion by the Cholas in the reign of his son Somes'vara. They burnt Pulikara nagara, the modern Lakmes'war, and destroyed its famous Jain temples erected by Permaṇḍi Ganga. But Somes'vara, having the titles Trailohya Malla and Aḥava Malla, inflicted a signal defeat upon the enemy, and the Chola king would appear to have been killed. Somes'vara, on returning from the pursuit and defeat of the Cholas, halted at Puliyappaṇam or Puliyar-paṇam (the modern Holiyar in Chidambroog District) and made a grant of Sivanūr (now Sēvanur) to Nāga Deva his chief general and minister, in 1059. Somes'vara's son, named Vishnu Varādhana or Vijayāditya, who calls himself (p. 19) the Vengi mandales'vara and the punisher of Ayyana (? his uncle: there is a similar reference to Ayyana at p. 327,) was in 1066 ruling the Nūḥambavāḍi Thirty-two Thousand (which seems

* For convenience of reference it is desirable here to give the chronology of the Eastern Chālukyas.

	Reigned		Reigned
Kalyāṇa Vishnu Varādhana ...	18 years.	Guntakā Vijayāditya ...	44 years.
Jagat Sinha Varādhana ...	25 "	Chakraya Nijama ...	30 "
Jagat Rāja ...	"	Kollidigera Vijayāditya ...	6 months.
Nāgarajaya, Vishnu Varādhana	8 "	Aṇṇa Rāja ...	7 years.
Jagat Rāja ...	25 "	Tillapa, Vāṇṇa (usurper) ...	1 month.
Aṇṇa Sinha Varādhana ...	15 "	Vikramāditya ...	31 months.
Kakka Kollidigera ...	8 months.	Todḍa Malla (usurper) ...	7 years.
Vishnu Varādhana ...	37 years.	Rāja Kṛṣṇa ...	12 "
Śakti Varma, Vijayāditya ...	18 "	Aṇṇa Rāja ...	3 (1945)
Vishnu Varādhana ...	30 "	Chakraya ...	55 "
Vijayāditya, Narayana Māṇḍarāja	48 "	Śakti Varma ...	12 "
Śakti Vishnu Varādhana ...	11 "	Vimalāditya ...	7 (to 1023 A. D.)

to be the earliest mention of the province by this name). Meanwhile Rajendra Chola, before mentioned, who ruled 41 years or till 1062, we are told* "was succeeded by his son Vikrama Deva surnamed Kulottunga Chola. On the death (which, from what follows, must have been in 1077) of his uncle Vijayaditya, who had been viceroy of Vengi-des'a, the king deputed his son Rajaraja to assume the office; but after holding it for one year, 1078, he resigned it in favor of his younger brother Vira Deva Chola, who assumed the title of Kulottunga Chola. His grants are found in great numbers from 1079 up to 1183." It seems to me clear that A'hava Malla must have formed an alliance with the Pallavas against the Cholas, and married a Pallava princess: that he recovered the north east of Mysore, which had belonged to the Pallavas but was at this time overrun by the Cholas, and formed the new province of Nolambavadi—whose name connects it with the Pallavas,—as a barrier against Chola encroachments on the Western Chalukya dominions.

To continue our history. Dharamasila Malla was apparently a weak prince and did not long retain possession of the crown. But he had a powerful minister and general Udayaditya of the Ganga family (p. 164). His title of *Maha Vengga'sa Dandadityaka*, corresponding to Lord High Chamberlain, is deserving of notice as indicating the growth of his army at the Chalukya court, which will be remarked on again. Udayaditya, it is said (p. 164), defeated before 1071 a secret conspiracy against the throne and against the guru, and seizing the property and jewel-laden women of the conspirators, handed them over to his emperor. By 1075 we find him (p. 162), after many victories, raised to the dignity of viceroy of the Naravase province and other districts, and in the enjoyment of regal honours.

Vikrama in 1076 expelled his brother, seized the throne, and because the most powerful of the Chalukya monarchs, writing (p. 87) the qualities of the sixteen preceding kings, that is, up to his namesake Vikramaditya I. He set aside † the ancient era of Sâmbhâna, and from his accession established the Chalukya Vikrama era, which continued in use as long as the Chalukyas were in power. Many interesting particulars regarding him are contained in Bilhana's *Vikramaditya Deva Charita*.‡

Previous to his accession to the throne he had gained so many important victories, chiefly against the Cholas and other powers south of the Tungabhadra, that his brother, moved by jealousy, sent forces into the Banavasi country

* Sir Walter Elliot, *Mad. J. L. and S. VII.*

† Literally *rolled it out*, as figures are swept out of the road by school boys.

‡ Edited, with an introduction, by Dr. G. Bühler, Bombay.

(the Shinnoga District) to seize him ; but Vikrama destroyed them. He seems however to have taken the precaution of strengthening himself by alliances. For he married his daughter to Jayakesi, king of the Kadambas, whose capital was then at Gon ; and formed a friendship with his former enemy the Chola Raja, which was cemented by his marriage with the Chola princess. The Chola king died soon after, and his kingdom was thrown into a state of anarchy. On hearing this, Vikrama, who was still tarrying on the Tungabhadra, at once started for the south, in order to place his wife's brother on the throne. He entered Kunchi and put down the rebels there ; then destroyed the enemy throughout Gangakurja, (no doubt the same as Gangavadi) ; and re-established the Chola power.

But not long after his return, he learned that his brother-in-law had lost his life in a fresh rebellion, and that Rājiga, the lord of Vengi, had taken possession of the throne of Kunchi. Vikrama at once prepared to march himself against the usurper ; but the latter opened negotiations with Somes'vara at Kalyāṇa, who, thinking a favourable opportunity had offered itself for the destruction of his hated brother, eagerly entered into alliance. He followed so closely on Vikrama's march to the south, that when the latter came up with Rājiga's army, Somes'vara's forces were encamped not far off in his rear. A terrible battle ensued, in which victory declared for Vikrama : Rājiga fled, and Somes'vara was taken prisoner. This was in 1076.

Vikrama placed his younger brother Jaya Simha in the government of Benavase and repaired to Kalyāṇa. He there heard that a *sragmureva* was proclaimed for Chandralekha or Chandala Devi, daughter of the Silahara prince of Karabāga, and possessed of marvellous beauty. He also ascertained that the lady on hearing of his valiant exploits had fallen in love with him, and therefore hastened to the festival, where he was chosen the bridegroom from among the assembled princes of Apodhya, Chedi, Kanyakubja, Kalinjara, Malava, Gurjara, &c., who, though filled with anger at the result, were restrained from violence through fear of the great Chālekya.

Next year his brother Jaya Simha rebelled, and collecting a large army advanced to the Erishna. Vikrama being forced in self defence to take the field against him, a battle was fought, in which Jaya Simha was defeated and taken prisoner. The remainder of Vikrama's reign seems to have been peaceful, with the exception of an expedition in 1081 against Kunchi and the Pallavas, and one north of the Narmada in 1083. But towards the close he was invaded by the Hoysala Ballāla king, who was driven back by his general Achyugi Deva.

In the present volume an account of Vikrama's conquests will be found at pp. 129, 175, 14 and 88. In 1077 he appears as residing at Tagiri (pp. 130, 166), perhaps the modern Tankitalad. In this year, on his son's birthday,* he makes a grant (p. 131) to the Chalukya Ganga Perumnaḍi Jimilaya at Baligānta. His governor of Banavase and associated districts at this time was Dāmanya Deva (pp. 130, 163, 18). In 1078 his younger brother Jaya Simha, who before long rebelled against him, was viceroy of Banavase (p. 306), with the titles Śrīmat Trayalolaya Malla Vira Nalanba Pallava Perumanaḍi Jaya Simha Deva. Moreover, though styling himself head (jōḍ) of the Chalukyas, he also claims to be prince of the world-renowned Pallava race. Perhaps his father A'hava Malla's queen was a Pallava princess. If so, Vikrama himself must have borne the same relationship to them. Before the next year must have occurred Jaya Simha's rebellion and defeat, for we then find (p. 166) Vikrama's chief minister Anantapāla appointing Govindarasa to rule the Banavase province, while (p. 135) Gundamarasa, a Maṇa Verggaḍa Dandanāyaka, had the management of the taxes and duties. In 1094 the Hoysala king appears (p. 326) as subordinate to Vikrama. In 1096 a general named Kālidāsa is named (p. 176) as gaining great distinction against the Lāla, Maḡadha, Nāpāla, Paṇḍāla and Pāṇḍya kings.

The luxury of the court continued to increase with the growth of its power and wealth, and in 1029 we find (p. 108) Bixanayya, a great minister and (?) senior Lāla-Kannada ambassador, bearing among his titles, besides Palace Chamberlain, officer over the female apartments, and president of the concubines! Perhaps he was an eunuch. He causes Padmanābhayya to be appointed governor of Banavase. In 1102 Govinda appears (pp. 78, 127) still as a dependent of Anantapāla's, in charge of the taxes of Nilvalli. In 1108 he is again (p. 140) governor of Banavase. Anantapāla has by this time received a title as Bānasa Verggaḍa Dandanāyaka, lord high chief of the kitchen! In 1107 he is (p. 200) Bānasa Maṇa Verggaḍa and Govinda still at Banavase. In 1108 we have (p. 18) Achakupa Nāyaka appointed by him governor of Nalanbāvaḷḷi. In 1112, Govinda, still ruling Banavase under the orders of Anantapāla (p. 85), makes a gift at the request of Kāma Deva, with the title Tribhuvana Malla, of the Pāṇḍya line, said to be the ruler of Konkana and Haive. In 1114 Anantapāla is still in power (p. 177), with Govinda under him, who has now the title of Maṇa Verggaḍa Dandanāyaka and claims to have

* The 22nd December 1077: this must have been Soma who succeeded him, and the offspring of his bed was at the same season solemnly mentioned. There is a lively description of his childhood at p. 88.

‘washed away the stain of the ignorance of the other governors who commanded in the palace of the king Vikramāditya.’ In 1115 he appears (p.185) as making war in the south, and neither his name nor Anantapāla’s occurs after this. But in 1121 we find (p. 15) a Pāṇḍya Deva, perhaps Vira Pāṇḍya, with the title Tribhuvana Malla, ruling Nolambavāṭi. He also bears the title lord of Kāñchīpura, which would indicate some victory gained over that city; and a succession of these Pāṇḍyas continued to rule Nolambavāṭi for a considerable time from Uchebongi durga, the district around which is even called the Pāṇḍya maṇḍala.⁶ Vira Pāṇḍya is said (p. 76) to have plucked off the crown of Paṇḍya on the field of battle, while Vijaya Pāṇḍya is described (pp. 8, 52) as defater of the designs of Rājga Chola.

Soma, called Bhūloka Malla or Tribhuvana Malla, Vikrama’s son, succeeded in 1127 to a kingdom powerful and prosperous on every hand (p. 58). To him all kings applied the name Sarvajña mahāpāla (p. 68). In 1135 we find (p. 229) Vinayāditya of the Hoysala line in subordination to him, ruling the centre and west of the present Mysore; while in 1142 Vira Pāṇḍya Deva appears (p. 9) as the governor of Nolambavāṭi. Jagadeśa Malla, it is said (p. 58), ruled over the Pallava kingdom, from which he had driven the king; thus bringing to an end the long succession of alternate hostilities and alliances between the Pallavas and Chalukyas from the very time when the latter first appeared in the Dekhan in the 4th century. In 1149 we have an account (p. 97) of the Śāntara kings of Hombucha or Hombūsa (Paṭi Pombuchchapura), in the Nagar country, who were feudatory to him. At that time Jagadeva, with the title Tribhuvana Malla, appears as ruling in the place called Setu

⁶ The origin of these Pāṇḍyas, who are found ruling the above district to the beginning of the 13th century, when they were subdued by Vira Ballala (p. 255), is stated at p. 60. They claim to be Yādavas, and the following is the succession as gathered from that and other notices of them in this volume.

Aditya Deva	...	Pāṇḍya Bāṇ (or Sāvala Dora) whose sons were	...	...
Pāṇḍya Rāja	...	Pāṇḍya Deva	...	...
Chedi Rāja	...	Vira Pāṇḍya Deva, Tribhuvana Malla,	...	...
Durgala	...	(or Ganja Devi, Vijaya Devi,) and	...	...
Vira Pāṇḍya	...	Kāma Deva, Nimbarka Malla	...	...
Durgala	...	Tallaga (son of Pāṇḍya Deva)	...	...
Kavala	...	Triveta (son of Vira Pāṇḍya Deva)	...	...
		Vijaya Pāṇḍya Deva (son of Kāma Deva)	...	...
		Pāṇḍya Deva	...	...
			...	1121 to 1147
			...	1151 to 1171
			...	1200

(I think in Canara)². He is mentioned among the kings overcome by Vishnu Varādhana of the Hoysala line (p. 263).

Under Kērmāḍi Taila, having the title of Trailokya Malla, the Chālukya dynasty, which had reached its zenith under the last Vikramāditya, began rapidly to decline. A powerful noble named Bijjala, of the Kalachurya race had been appointed general of the Chālukya armies, and the influence which he thereby obtained he turned against his sovereign, and expelled him from the throne. This event occurred in 1157. The Chālukya king retired south and maintained himself in the Banavase country. The religious feuds which raged at Kalyāna in connection with the establishment of the Lingāyat creed kept the hands of the Kalachuryas fully occupied. The Chālukya influence therefore was not extinguished, and Somes'vara, the last of his race, succeeded to the fallen fortunes of his house in 1182. What ultimately became of him does not appear, but the Hoysala Ballāha of Dorasamudra from the south and the Yādavas of Devagiri from the north, soon closed in upon the disputed dominions; and the great and powerful Chālukya name disappears from history as that of a dominant power, though certain descendants of the line appear to have ruled in some parts of the Konkan till the middle of the 15th century.

² The following is the account, as given in this place, of the Śākta kings, most were Jains:—

Śāntana, Śāntarānta, several kings of this name.

Kāntana.

Śaṅgi Deva.

Taila.

Kānta (or Bijjala Deva). Her sister Muktā Dēvī was m. to Vijayāditya Deva of the Kadamba family, whose son was Jayasimha.

Jagadeva, Jagadeva, Tribhuvana Malla

Śaṅgi Deva, his brother.

Hemavarana, his son.

1149

But the kingdom of Hemachala was established soon after the subjection of the Kadambas by the Chālukyas in the 6th century. Mandatta Rāja, its founder, was of the solar line, and his descendants claim to be of the Ugras, lords of the northern Malhara (*Quarter of Chorg*, 20). The latter would make them of common origin with the Pāṇdyas of Malhara in the south. Mandatta subdued the country as far as Kalasa (Kasar District) and the capital of the kingdom was subsequently removed to Silda or Sengali in the Mangarastri frontier, and later on to Mārōḍi in S. Canara; Mentananta being appointed to Bārkar, Bangoli, Māḍu Biddara and Mollī (see *Gazetteer of Mysore*, II, 374). The rulers of Sengali are expressly called Pāṇdyas (p. 28). The Kāntana rulers had the general name of Rāmāna Wāṇjeyas and continued in power to the 16th century.

The first of the Rāmāṇa kings who took the name of Śāntana or Śāntana would appear to have been Yarmāṇa or Rāmāna, born in 925 and ruling in 977. He was succeeded by his brother Vikrama Śāntana, and then follows Vira or Vira Śāntana.

Now, the *So* of the Gauj inscription, which, with the preceding *raśāṣe*, being at the edge of the plate, has got broken off since Colebrooke's time, (see his transcript in *As. Res.* IX) was the beginning of the words *Savā-dhē* or Monday, as clearly appears from the Kappagade inscription. This, of course, Colebrooke could not guess. He attributed the grant to "the time of a partial eclipse of the sun which fell on a Sunday in the month of Chaitra, when the sun was entering the northern hemisphere, the moon being in the nakshatra *As'vini*"; adding in a note, "such is the deduction from the text, which states a half eclipse of the sun in Chaitra on the sun's entrance into the uttarāyana or northern path at the moment of *vyatipāta* (which imports new moon on a Sunday in any one of the undermentioned nakshatra viz: *As'vini*, *Śrāvastī*, *Dhanishṭha*, *Ardrā*, *Aśleṣa*, and *Mṛgaśīras*, the first of which is the only one compatible with the month)". Sir G. B. Airy very naturally calculated from the data as interpreted by Colebrooke. But that he was wrong is evident from the fact that the eclipse is said to have happened on Monday and not on Sunday.

The actual calculations, as made for me by the native astronomer *Siddhānti Subrahmanya Śāstri*, result in giving the year 36 of the Kali yuga, or 3066 B. C., which is of course fabulous. But by accepting the phrase *kaṭakam utkalita* as embodying the date, and taking the letters in the direct order, *ka ṭa ka ma* give us 1115, or in the usual manner reckoning that year as complete, A. D. 1194; and from Struyk's *Catalogue of Eclipses* it appears that a partial eclipse of the sun occurred on the 22nd of April 1194. So much for the agrahāra grants. With regard to No. 158, which, in addition to *kaṭakam*, gives us Śaka 366 as its date, the only way that occurs to me of reconciling the two is, to take the sum of these figures, 15, as expressing 1115 without the hundreds, a system of which there are examples, and which is common enough among Europeans, as when we speak of 78 meaning 1878, &c. At the same time, Śaka 366 may notwithstanding be a real date, preserved in the annals of the Chālukya house, as that when the first alliance with the Pallavas was formed, and now made to do duty in this corresponding case.

In favour of A. D. 1194 being pretty near the actual date the following evidence may be adduced. In the Gauj grant the village is called the *Gautama agrahāra*; now, Gautama was one of the line of munis who were *śchāris* of the *Kāśīras'vara* temple at Balligrāma, and it is evident that he was officiating from A. D. 1180—1150 (see pp. 87, 97, 99, 103, &c.). Again, No. 56 whose date is also about A. D. 1150, mentions (p. 126) the "*mahājanaṣala* of Kappagade": which village was therefore an agrahāra at that time. Moreover

the *varja yāga*, according to the traditions of the place, was performed at Hirenagalur, near Chikmagalur, and an inscription there shows that it was an *agrabhāra* in the time of Trailokya Malla (1160—1182). Furthermore, the Kilva Rāya of No. 158 corresponds with the Kilvogaḍayama of No. 13, dated in 1169. And further, the origin of the unusual title *Tāla-Pradhīvi* is related in the inscription No. 173, dated about 1184, and it is applied to a Nolanta. Moreover, from the names and description of Jaya Simha, the younger brother of Vikrama, as given in No. 165 it is evident that Vira Nolanta implied a prince who was the offspring of a Chālukya-Pallava union.

For these and other reasons, which will occur on comparison of the grants, I incline to the opinion that they may be of the latter part of the 12th century. Also, from the royal titles in the three *agrabhāra* grants being distinctively Chālukyan, and the entire descriptive portion corresponding so closely with No. 158, which is expressly stated to be of Chālukya origin, that the grants emanated from a Chālukya prince by a Pallava mother. There were not wanting reasons for falsifying the date at this period. For the representative of the Chālukyas—driven from power by the Kalachurya king Bijjala, was maintaining a doubtful authority in the Bagavata country, soon to end in the extinction of the dynasty. The Pallavas had equally lost their kingdom and lately become dependents of the Chālukyas. Moreover, in the religious world the triumphs of the Lingayat faith were rapidly overthrowing in the north of Mysore the authority of the Brahmans. The merchant Māra S'etpi in No. 158 had no objection to attribute his grant to a prince of Buddhistic associations, such as the Pallavas were, but the *agrabhāra* Brahmans thought it safer to go back to a vague antiquity and an orthodox prince.

Kalachuryas.—The Kalachuryas or Kalabhuryas were one of the royal houses subjected by the Chālukyas on their first arrival in the south. They were apparently connected with the Haihayas in descent. From the inscription at p. 64 we learn that the founder of the line was named Krishna, and that he was born of a Brahman girl by Siva. 'He slew in Kālanjara an evil spirit of a king who was a cannibal and followed the occupation of a barber; and taking possession of his kingdom reduced the nine lakh country of Dahala mandala (Obedi or Baudelkhand) to obedience, and ruled in peace.' After several generations, Kamama Deva arose in this line of kings. His sons were Bijjala and Sanda Rāja. The latter had four sons, Nammugi, Sunkha Varanma, Kannara and Jogama; of whom the first and last seem to have ruled in succession. Jogama's son was Permañji, who was the father of Bijjala.

The latter, as has been related, took advantage of his position as general of the Chálukya armies, and perhaps induced by carelessness or weakness in the sovereign, to usurp the throne. But for several years he did not assume the royal titles, and it would appear (from p. 61, 189 and similar passages in his grants) as if he had formed an expectation of being recognized as a legitimate successor of the Chálukya. It was not till the fifth year of his usurpation, or 1161 (p. 94), that he marched to the south, whither the Chálukya prince had retired, and there proclaimed himself supreme.

The following is the list of the Kalachurya kings:—

	A. D.		A. D.
Bijjala, Bijjala, Nivanka Malla or Tallhivanka Malla ...	1155—1185	Emkama, Nivanka Malla or A'hara Malla ...	1178—1181
Rája Muváji Sovi, Chancaram, Vira Vijala or Bharsanika Malla ...	1165—1179	A'hara Malla, Ajandi Malla ...	1181

Among the titles in their inscriptions, of which there are many in the north of Mysore, are the following:—lord of the city of Kálanjara (the well known fortress in Badkhalband), having the flag of a golden bull, Malla of the S'ani-vára Siddagiri darga.

It appears (pp. 98, 192, 159, 66) that Bijjala had a minister named Kasavaya or Kasapaya. While the former was still a general of the Chálukya army (p. 58), Kasavaya was the governor of Banavase, in 1157. Under his orders, Kesi Rája (p. 154), Kes'imayya or Kes'ava Rája (p. 190) was the Hergga-lo, Danavánayaka and governor of Banavase from 1157 to 1160 (p. 182). The conquests by which the latter had raised himself to favour are given at p. 155, and embrace all the region about the Tungabhadra in the Bellary and Shingga Districts and westwards to the coast.* In 1160 we find (p. 66) Kasavaya's nephew Hammarama ruling the Banavase country, after having gained a victory over the Hoysala forces on the banks of the Tungabhadra. In 1161 he is still in that position (p. 93). In 1165 we have (p. 61) Vijaya Pándya, the son of Káma and nephew of Vira Pándya, ruling the Noyanbavádi country. Subordinate to them was an officer of the Sindha family, whose origin is related at some length, though unfortunately the inscription is legible only to a certain point. The founder of the line was born from the union of S'iva and Sindha, and nursed on the milk of a tigress created for the purpose!

* His name is the same as that of the author, living at about this time, of the *S'ubdamini-shravya*, the ancient grammar of the Kannada language in Kannada, and we find him (p. 182) making special provision for good teachers of Kannada, but his genealogy as given pp. 154 and 117 does not accord with that of the grammarian as given in his work. Bhilligrasa is specially described (p. 94) as containing grammarians of many schools.

Mālati Devi was appointed his family goddess, and Karabāga given him as a kingdom. The Śiṅgha had a blue flag (*nila dvajā*) and a tiger signet (*vṛgāḥaṃ śiṅga lāṅghana*) and ruled many lands within the Four Thousand of Śiṅgha and Karabāga.

Vijaya Pāṇḍya rules Naganahādī down to 1160 (pp. 17, 71, 28) but it will be noticed that he makes no acknowledgment of any higher authority, as if the Pāṇḍyas were now independent. There is little doubt that the commotions connected with the establishment of the Liṅgaet faith by the minister Desava, as will be noticed under religious sects, ending in the murder of the king Viṣṇu, must at this time have weakened the authority of the government.

But we find (p. 140) mention of what seems like an act of abdication on the part of Viṣṇu in favour of his son Liṅga Vināśi Kōvi Deva, who sends for Vyāḍhe Kesinayya (perhaps the former governor of Banavase, before mentioned) and directs him to take the government of all the countries forming the treasury of the south. These, it appears (p. 111), were the Taddavadi Thousand, the Haṅgal Five Hundred, and the Banavase Twelve Thousand, which he ruled for a long period in peace, a statement which is confirmed by finding him (p. 161) still in power there in 1173.

In 1171 we find (p. 52) Vijaya Pāṇḍya, still apparently independent, calling himself "defender of the designs of Rājya Chōla" an epithet already adopted 20 years before under the Chālukya king Jagadeśa Malla (p. 8). His chief minister is Vijaya Perumāḷi, and he also has under him the representatives of the Kadamba family. In 1173 Perumāḷi's son Durgarasa appears as *ambikāri* of Banavase (p. 54).

Under Saṅkama Deva luxury had attained to that pitch of excess which preaged the speedy overthrow of the sovereignty of the Kalachuryas. A graphic description of this appears (p. 76) in the gifts presented to him by foreign powers, among whom Lala (the Koukae) sends young girls. In 1180 we accordingly find (p. 138) Kesinayya, the experienced governor of Banavase, dubbed "chief of the female apartments".

In 1181 it appears (p. 116) that A'hava Malla, the younger brother of Saṅkama, had come to the throne. He also sends for Kesinayya (p. 117) and appoints him to govern the south 'so that the country may have quiet' and he, accepting the charge, appears, with the names Kṛṣṇa Kōṣṭha Deva, as ruling (p. 119) Banavase, Hayve, Sāntaliga, Yeḍedore and other associated countries. Among A'hava Malla's generals was Chandugi Deva, who claims (p. 117) to have burnt the territory of Vijayāditya (of the Kadamba line, ruling in the

Kashan, see p. 119) and taken the Chola and Hoysala kingdoms. But from p. 119 it would appear that the Hoysala king Vira Ballala reduced these chiefs to subjection.

Hoysalas.—This dynasty, like that of the Gangas, was essentially Mysorean, and ruled this country with great glory from the 10th to the 14th century. The earlier kings were Jains. They claim to be Yādavas and therefore of the lunar line.

The founder of the family was Sala, and the exploit which raised him to a throne is related in many inscriptions (pp. 214, 24, 322, 260, 271, 324, 275). Going one day to worship Vāsudeva his family goddess, whose temple was in the forest near S'atākupura, his devotions were interrupted by a tiger, which bounded out of the jungle glaring with rage. The *yati* * of the temple, watching up a *salaki*—a slender iron rod—gave it to the chief, saying in the Kāṇṇiaka language *Hoṃi Sala! Śrika, Sala!* on which the latter discharged the weapon with such force as to kill him on the spot. From this circumstance he adopted the name Hoysala, formed from the words of the *yati*'s exclamation; and the dynasty so called descended from him had a tiger (*śardūla*) as the device on their flag.

The following is the list of the Hoysala kings, with their dates as obtained from the sources indicated, but their inscriptions are not so dated as easily to establish the exact year of each king's accession. There is every reason to believe that Sala was a chief of some district immediately to the south of the Chandra Drona or Naba Budan mountains in the Kadur District. According to the *Channa Desuca Purāṇa*, Hoysala was crowned in A. D. 878† but this seems too early.

Inscriptions.		Channa Desuca or Kāṇṇiaka.	Kanna Drona Rājast.
...1039—1047...	Sala, Hoysala	894—1043	...
1056	Vijayaśūṭṭya	1043—1073	—1062...
...1117—1133...	Vijayaditya, Pradyumna, Vira Ganga Uṣṭi Deva, Vishva Vardhana, Tāḍagama Malla... ..	1073—1114	...
...1142—1191	Vijaya Narasimha, Vira Narasimha	1114—1145	...1099—1147...
1191—1207...	Vira Ballala	1145—1188	1147—1174
1207	Vira Narasimha	1188—1223	1174—
1223	Vira Narasimha	1223—1240	—1237
1242	Rama, Vira Somesvara	1240—1266	1237—1266
...1282—1287...	Vira Narasimha	1266—1286	1266—1313
1310	Ballala Deva ... ..	...	...

* He seems to have been one of the Kūṭcha *gurus*, and named Vāṣṭhaśūṭṭya *muniśra*.—Gaz. Mysore, Vol. I, p. 573.

† Kāṇṇi, Naga Parameśvara's *Chāṇṇika*. [Intro.]

Till the beginning of the 12th century the Hoysalas were apparently feudatories of the Chôlulukya, but Vishnu Varôdhana then made them independent. Vinayaditya, the son of Sala, is said (p. 329) to have ruled over a territory bounded by Konkana, Bhajada-rayal-nôl, Talakâlu and Sâvi-nale, and also (p. 261) described as threatening the Konkana and (p. 320) the Malapa. His wife was Keleyabbe or Keleyâlâ Devi, who appears (p. 329) as taking a great interest in Mariyâna Dançanâyaka, promoting his marriage, and on that occasion obtaining for him in 1059 the lordship of Sindigere near Chikmagalur. She bore to the king a son Ereyanga or Pereyanga, who succeeded him, and perhaps from assuming the protection (p. 307) of the Ganga prince, who had lost his kingdom, took the name of Vira Ganga. The conquests of Ereyanga are somewhat vaguely described (p. 261). He married Anahâ Devi and had three sons,—Ballâlâ, Bitti Deva and Udayaditya. Of these, Ballâlâ does not seem to have come to the throne. The principal thing related of him in the inscriptions here collected is (p. 330) that in 1103 he was living at Ballâpura (Befur), and on the same day, in the same marriage hall, married the three accomplished daughters of Mariyâna Dançanâyaka of the second generation, renewing the gift to him of the lordship of Sindigere bestowed on the family before.

Bitti Deva, under his subsequent name of Vishnu Varôdhana, was one of the most celebrated kings of this line and of his time. He was converted, probably in 1117, from the Jain faith to that of Vishnu by the Vaishnava apostle Râmânujâchâri, who had taken refuge in the Hoysala kingdom from the persecutions of the Chôla king Karikala, an uncompromising Sâiva. Vishnu Varôdhana would appear (pp. 326, 328) to have been feudatory to the Chôlulukya king Vikrama or Tribhuvana Malla, and commander of a considerable part of his forces (p. 330). His ambition was fired (p. 262) by the stories of the valour and glory of the Sourîna kings.* As soon as he had made himself independent master of the Hoysala kingdom, 'taking up the circle of the points of the compass,' he burnt Talakâlu†, the capital city of the Gangas, and took possession of the Ganga kingdom, being the first of his line to rule it (p. 262). From this conquest he took the titles Bhajabala Ganga. It would appear (p. 332) that he was assisted by Mariyâna Dançanâyaka.

During the 200 years which intervened from the capture of Talakâlu by the Chôlas and their overthrow of the Ganga kingdom to this time when the Hoysalas acquired possession of them, a period of anarchy no doubt prevail-

* Probably kings of Rajputana.

† Talakâlu has been described (Wilson, *McK. Coll.* I. 75c) as the early capital of the Hoysalas. This is an error. Dossamandya was their capital during the whole time of their power.

ed in the south of Mysore. But there are accounts of the springing up of a kingdom there during that interval, which, but for the triumphs of the Hoysalas absorbing the whole country, might have secured a greater place in history. The stronghold of this young power was Bejjada-kōṭa on the well known Gopalawāṇi hill. It belonged to a family of nine brothers, called the Nava Danāyaka. Bhīma Danāyaka, one of four of the brothers the chief of whom was named Perumāl Danāyaka, and who had quarrelled with the other five, gained possession of Nagurapura (Nanjangud) and Ratnapuri (Heblatala) and set up a separate government. After a time they returned to attack Bejjada-kōṭa, which, after a siege of three years, was taken by stratagem. Mancha Danāyaka, who conducted the defence, seeing the citadel taken, leaped from the hill on horseback and was killed.* The four victorious Danāyaks, placing a junior member of the family in the government of Bejjada-kōṭa, set forth on expeditions of conquest, in the course of which it is said they penetrated as far as Guṇa on the north; to Davasi Betta (the southern limit of Coorg) on the south; to the Bisle ghat (in the north west of Coorg) on the west; and to the pass of Satyamangala (to the north east of the Nilagiri) on the east. This includes the whole of the hill region to the west and south of Mysore, and these Danāyaks may possibly be the Male Rājas (or hill kings) and Mlāpar whom the Hoysalas claim to have subdued.

To return to Viṣṇu Varddhana. His conquests in the south (pp. 263, 215, 32, 331) extended over Kongu, Kovatūra (Coimbatore), and Tōreyūra; and in the east, to Kolālapura (Kolar), Nangali, Vallūra (Vellore), and Kānci-pura (Conjeveram). Westwards he acquired the whole of the Male and Tulu countries (p. 215, 263). The range of his expeditions northwards (p. 308) was as far as Vengiṛi, Uchangī, Viṛṇu, Polala, Bankapura and Danavase. He subdued Jayakōṣi (p. 216) the Kadamba king, Jagat Deva (p. 263) ruling Tuluva, Narasiṃha (p. 263) or Narsimha Varma (p. 331), the Pallava king; overcame Chola, Kerala, and Pāṇḍya; subdued As'vapati, Gaṇapati and other kings, &c. In short, 'he disturbed all the world with the noise of his armies' (p. 216), 'trod it to dust with the squadrons of his Kāmbhoja horse' (p. 263), and 'overwhelmed his enemies as if the great deep had been broken up, the courses of the sun being borne away in the deluge and all the points of the compass filled with the sounds of their neighing' (p. 215).

The boundaries of his kingdom in 1117 are thus stated (p. 263)—the lower ghat of Nangali on the east; Kongu, Cherasu, Anamala on the south; the Barkanṭh ghat road of Kankana on the west; and Śāvi-mala in the north.

* The site of this leap is still pointed out.

And in 1136 the provinces of his kingdom are given (p. 316) as Talahāṣṭa, Kungu, Nangūḥi, Gaṅgavāḍi, Nohmahavāḍi, Māravāḍi, Hūḷigere, Malasige, Banavase, Hūṃungulu, and Nāḍugonḍa; that is, the whole of the present Mysore, with Coimbatore, Salem, parts of Bellary, Dharwar, Canara and Malabar. His chief ministers were (p. 332) two Jain brothers, Mariyāna Dandānayaka and Bharataya Dandānayaka. His wife, and the mother of Narasiṃha who succeeded him, is called (p. 32) Lakṣma Devi and (p. 364) Śāntala Devi. From the continuation of No. 117 it would appear that the birth of his son took place in 1136 at the time when he had gained some victory at Bankapura, and that both events were attributed to the favour of Pārs'vanātha, whose temple he had recently caused to be built at Hassanoge (Hassan District). He accordingly named his son Vijaya Narasiṃha, and the god Vijaya Pārs'va.

Vijaya Narasiṃha would seem to have succeeded to an established and peaceful kingdom. He must have been a minor at the time, and this may account for his mother Śāntarve being mentioned (p. 528) among his counsellors. He is said (p. 337) to have been like a god, enjoying the pleasures of the gods; and his glory to exceed that of the elephant kings, doubtless the Gangas. His standards are described (p. 308) as being planted as far north as Devagiri.

His queen was Achālā Devi and they had a son Vīra Ballāḷa, who rivalled even Viṣṇu Varddhana in the glory of his reign and the extent of his conquests, so that the Hoysala kings are also called after him the Ballāḷa kings. Vīra Ballāḷa's conquests are described at p. 104. They were principally to the north, where a fierce contest arose between the Hoysalas and the Yādavas of Devagiri for the possession of the late Chālukya-Kalachurya dominions. The Pāṇḍya ruling at Uchehaṅgi was reduced to subjection (p. 266) and his power restored to him. After a defeat of the general of the Kalachuryas, in consequence of which he appropriates their titles of Gūḍurga Malla and Malla of the Śaṇivāṇ Siddigiri durga, and carrying his dominions up to and beyond the Krishna, Vīra Ballāḷa made Lokigonda (Lokundi in Dharwar) his residence for some time, and here took place the great and sanguinary battle (described p. 32) between him and Soma the general of the Devagiri king Jayatoga Dera. In 1193 his minister Eraga was governor (p. 104) of Banavase and Sāntalige. In 1205 it appears (p. 137) that Pananappa Arasa was ruling Banavase.

Vīra Narasiṃha, the son of Vīra Ballāḷa by Padmalā Devi, succeeded his father. His army was chiefly employed in the south (p. 34). He is described (p. 33) as churning with the Mandara mountain of his powerful right arm the ocean of the Kādava army into which the Pāṇḍya alligator had plunged, and

thus acquiring numerous elephants of great strength. He overthrew, it is said, the Kādava king, Nakara, the Pāṇḍya king and others and gave the crown to Chola. Also (p. 272) that he dragged out the Chola king, who had been overwhelmed under the clouds of dust raised by the march of hosts of enemies, and set him up again in power. Whatever the incident referred to may have been, the Hoysalas claim in their later inscriptions to be "thrusters out of the Pāṇḍya kīya, and settlers up of the Chola kīya." Narasimha's wife was Lokimlakā, whose native place was apparently at Turuvekere (Tumkūr District). His general and minister was (p. 34) Polāya, who had also held that position under Vira Ballāha. He erected the temple of Harikara on the Tungabhadra, and was called Tolagala Kambā (pushako pillar).

Soma or Vīra Somesvara apparently (p. 272) had a generally peaceful reign. His queen is stated (p. 272) to be Vijjali Devi, "to move within the space illuminated by whose toe-nails made the wives of other kings honourable"! But he appears (p. 322) to have married Samsala Devi, and with her taken up his residence at Vikramapura, "which he had established for his own pleasure in the Chola country, conquered by the power of his own arm".

Narasimha, the son of Soma by Vijjali, succeeded him on the throne. He had a general Perumāla (p. 273, 11), called the king of the Rāṣṭras, who gained some victory over a chief named Ratanpāla and thence had the title Javanika Nārayaṇa. Soma, the son of the king's elder sister, was his minister (p. 324). He founded the agrahāra of Somasthāpura on the Kāvēri, and erected the celebrated temple there (p. 325, 50). Narasimha's son, it would appear (p. 7), was Ballāha Deva, who, as commander of the army, together with his cousin Soyana, ably supported his father and eventually succeeded him on the throne. His ministers were Mendiga Deva and Aliya Māchaya.

The grant containing these particulars falls in the very year that the Ballāha dominions were invaded by a Muhammadan army under Kāfur, the general of Ala-ud-Din, the second king of the house of Khilji or second Palhan dynasty. A great battle was fought, in which the Ballāha king was defeated and taken prisoner. Dorasamudra was sacked, and the enemy returned to Delhi literally laden with gold. Another expedition, sent by Muhammad III of the house of Tughlak in 1326, completely demolished the city. After the first defeat the seat of government seems to have been removed to Delur, the king now retired to Tondanur (Tonnur), 9 miles north of Seringapatam, at the foot of the Nāḍava hills. He is said to have borne the name of Vishnu Varddhana.

Thus ended the rule of this powerful line, consisting of nine chief princes, and thence called the Nava Ballāha; which, from a very small beginning,

had, by the valour of its several members, subdued the whole of Karnātaka up to the Krishna, with Tulava on the west, Drāvida on the east, and part of Teluguāna on the north-east.

Edikavas.—This line of kings arose in the northern part of the old Chāla-kyra kingdom, the founder being contemporary with Vira Ballāla of the Hoysala line. They overcame the Kalacharyas and became masters of all the Western Dekhan, having their capital at Deragiri, the ancient Tagara, and now known as Daulatabad. Their standard bore the device of a golden garuḍa.

The following is the list of the kings:—

	A. D.		A. D.
Ballala, Ballala ...	1184—1193	Mahadeva ...	1260—1271
Jayasthapa, Jasthapa, Jasthapa ...	1193—1210	Rāmachandra, Rāmachandra ...	1271—1275
Simhanta, Simhanta ...	1210—1248	Sankara ...	1275—1276
Kandara, Kandara, Kandara ...	1248—1260		

If the inscription No. 101 belongs to the first king of this line, it would appear that he had taken possession of the Banavase country. But the Hoysala king Vira Ballāla soon drove the Yādavas beyond the Krishna. Their genealogy is given at p. 44. It was not till the time of Simhanta Deva that they re-appear in Mysore. Among the conquests of the latter (pp. 20, 72) he claims to disperse the dark clouds the forces of the Karnātaka kings. His minister was Hemamaya Nāyaka, who 'so discharged his duties that the king was not disturbed in his enjoyments' (p. 72). An amusing description of the proclamation of Mahadeva's accession to power is given (p. 45), where his heralds summoned all the neighbouring kings forthwith to submit to him. He is said to have acquired the Telugu kingdom and established the kings in their three cities. Rāmachandra was the first to regain a footing in Mysore. His general Śālva Tiskana claims (p. 47) to have taken Derasamundra, the Hoysala capital, and levied tribute from the Hoysalas. The Yādavas accordingly from this time assume the title of lords of Drāvivati paṭṭa, and the general proclaims himself 'establisher of the Kadamba king, disgracer of the Hoysala king.' He built a temple at Hachara. Rāmachandra also styles himself (p. 127) 'disgracer of the Hoysala Rāja, establisher of the Telugu Rāja.' The Yādavas would seem at this time to have made Bettur* in the Chitaldroog District the seat of their government in Mysore.

The Muhammadans now first appeared in the Dekhan, and Ala-ud-Din took Deragiri in 1205. By 1318 the Yādava power was completely overthrown, and in 1336 Muhammad Toghlok removed the capital of his empire from Delhi to Deragiri, giving it the name of Daulatabad.

* Whether the old name Pannathur belonged to this place or to Chitaldroog I do not feel sure.

Vijayanagar.—The last great Hindu sovereignty of the south was founded in 1336, and brings us back, after a lapse of more than two thousand five hundred years, to the site of Kishkindha, whose annals engaged our attention near the beginning of this historical survey. Though the details vary, all accounts attribute the origin of the Vijayanagar empire to two persons named Hakka and Bukka, assisted by the celebrated scholar Madhava, surnamed *Vidyaranya* or *forest of learning*,* who was the guru of Sringeri (Kadur District), and is also known to literature as *S'ayana*, the most celebrated commentator on the *vedas*.

Hakka and Bukka, of whom the former assumed the name of Harihara, were the sons of Sangama, described as a prince of the Yādava line and the lunar race. Madhava was minister to Sangama. Nothing is known of the situation of Sangama's kingdom, but one inscription describes him as *S'ailanka-nātha*, and his father's name appears to have been *Kampa*. The earliest of the inscriptions of the Vijayanagar kings are found in the north and west of Mysore.

The site selected for the new capital was a remarkable one, on the banks of the Tunga or Tungabhadra, where the ancient Kishkindha had stood. In the words of an inscription (p. 55) 'its rampart was Hemakōśa, its moat the auspicious Tungabhadra, its guardian the world-protector Virupaksha, its ruler the great king of kings Harihara.' The Vijayanagar sovereigns adopted the *varāha* or boar as the emblem on the royal sigilnet, and their family god was Virupaksha, the name under which Ś'iva was worshipped in a celebrated temple erected at the capital. Their grants are signed *S'ri Virupaksha*.

The succession and dates of the Vijayanagar kings as traditionally handed down are much confused. The following list is approximately correct, based on many inscriptions I have examined.

	A. D.
Harihara, Hakka, Hariyappa	1336—1350
Bukka, Vira Bukkanna	1350—1378
Bukka	1378—1401
Deva Raya, Vira Raya, Vijaya Bukka	1401—1451
Salikadri Raya, Vira Mallanna, Prasadu Deva	1451—1485
Virupaksha	1485—1479
Narasimha Narasimha	1479—1487
Vira Narasimha, Immaji Narasimha	1487—1508
Krishna Raya	1508—1530
Acharya Raya	1530—1542
Satya Raya (Rama Raja, rex. ind. temp. the throne 43 1565).	1542—1573
Sri Raya Raya (Hemala Raja, brother of Rama Raja, 1566—).	1574—1589
Vira Venkatapati, &c.	1587—

* The capital was apparently called *Vidyānagara* (city of learning) at first, in honour of the sage Vidyaranya, who was chiefly instrumental to its foundation; but by a natural transition it passed ere long into *Vijayanagara* (city of victory), the Bijanagar of Mahomedan historians, and the Benagar of

Sangama—'the lady of whose brilliant fame was like an ornament of musk adorning the brow of a sky as dark as the shade of the *longe** tree'—by his wife Kāramālika had five sons, Harihara, Hanpa or Śaṅkara, Bukka, Mārāpa and Muddapa.† Harihara was the first ruler of Vijayanagar, and was succeeded by Bukka. Mārāpa ruled over the Kādambā territories, as *gover vāḍ* or viceroy, at Chandragutti (Shimoga District). What became of the others does not appear. Bukka Raya married Gaṇḍāmbika, and had a son Harihara, who succeeded him on the throne. Harihara's son was Deva Rāja, whose queen was Mallayarva, and by her he had Vira Mallanna, perhaps the Mallikārkya who succeeded him, and who seems also to have borne the title of Praṇḥa Deva. But Vira Pratiṅga Praṇḥa Deva are epithets commonly applied to the Vijayanagar kings in inscriptions.

Their dominions up to this time seem to have been most extensive under Harihara and his son Deva Rāja. The former had a general named Guṇḍa, whose conquests are referred to pp. 225, 228, and with most extravagant detail at p. 232. Of the king himself it is with more truth said (p. 265) that he conquered Chola, Keraḷa and Pāṇḍya, besides by his victories causing the days to appear ever cloudy to the Yavans (the wives of the Muhammadans) through their blinding tears. Harihara's minister was Mudḍa (pp. 56, 268) who had been his father's adviser. This king repaired the great temple at Belur,—which the Hoysala king Viśaṇa Varādhana had erected, but which the Muhammadans had damaged by fire,—and renewed its endowments (p. 233). Deva Rāja's coronation is referred to (p. 279). An account is given (p. 26) of a dam erected during his reign in 1410 across the Haridra, the stream which flows from the Sulakere into the Tungabhadra at Harihara. This work appears to have been executed with the funds of the Harihara temple. But (p. 40) there is also an account later on of the breaching of the dam in 1424, on which Nāgaṇṇa, the king's minister, seems to have brought official pressure to bear on Chāma vṛipāla, the commander of the forces, and induced him to

the French. It is also commonly known as A'arganah, properly the name of a village on the other side of the river, said to have been the capital of the Yavans, regarding whom so little is known. A'ne-ganah, a Kannada name, meaning elephant pit, was translated into Sanskrit as Hasthapana and Hasth-navaḥ, which is the designation in the Mātā Bhāgavata of the capital of the Pāṇḍus near Delhi. (Vidyasaṅga may, however, mean Vijayanagara according to rule see *Vijayādhara*, p. xlix.)

* The *Pongamia glabra* or Indian beach.

† Another inscription says he had five sons by Ś'āmbā, the youngest of whom was named Hariyappa. Ś'āmbāmbika is the name under which Śrīrāvatī is worshipped as the tutelary goddess of Srīrāgaḥ.

undertake its repair. During this reign the eastern districts of Mysore seem to have been administered from Mallanag (pp. 213, 259, 268) by two brothers Akhama and Mádanna, called the *Heggale Devas*. It was this Deva Ráya between whom and Firoz Sháh, the Sultan of the Bahmani kingdom, which had been established at Kulbarga not long after Vijayanagar, arose the alternation of sanguinary wars and alliances of which Ferishta's *History* gives long and interesting accounts (see *Gov. Mysore*, I, 225 ff.).

With Narasa or Narasingha the line was changed. The origin of Narasa is traced (p. 240) to the Tulava kings, among whom Sekhara, of the family of Krishna Raya, was his father, and Bukkamma his mother. An important account is given of his conquests, p. 243, and he appears to have established his residence at Seringapatam. He had two sons Vira Narasimha and Krishna Rája, by different mothers. These ruled in succession to each other, and an account is given (pp. 244, 245) of their dominion and power.

Krishna Ráya was one of the most powerful and distinguished monarchs of the Vijayanagar line. About 1520, the Muhammadas sustained a severe defeat from his armies, in consequence of which a good understanding prevailed between the courts of Vijayanagar and Bijapur for a considerable period. He not only restored the kingdom to its former limits but extended them in every direction. He kept possession of all the country up to the Krishna; eastwards he captured Warangal and ascended to Cuttack, where he married the daughter of the raja as the bond of peace; while westwards his conquests extended up to Salsette. He was also a great patron of Sanskrit and Telugu literature. Eight distinguished poets, called the *asháya-dig-gaja*, were maintained at his court.*

The Hindu traditions represent Krishna Ráya as conducting his affairs both in peace and war in person. But they acknowledge that he owed much to the Brahman minister of his father, who had saved his life, and who continued to be his minister until his death, three years preceding that of the raja. His name was Timma Rája, the Hemaraj of the Muhammadan historians. At no period probably in the history of the south did any of its political divisions equal in extent and power that of Vijayanagar in the reign of Krishna Ráya.

Achyuta Raya, who next came to the throne, was probably the cousin or nephew of Krishna Ráya. He was succeeded by Sadásiva Ráya, his son (p. 228), who was only nominally the ruler, under the guardianship of Ráma Rája (supposed to be the son of Timma Rája before mentioned) and Tirumala

* The principal one was named Appaya Dikshita.

Rāja (pp. 228, 225). These are described (p. 253) as brothers and their genealogy is given. Tirumala Rāja, the maternal uncle of Sadāsiva, managed for a short time to gain the supreme power, but being overthrown by Rāma Rāja, destroyed himself. Rāma Rāja's arrogance provoked the hostility of the Muhammadan powers to the north—Bijapur, Golkonda, Ahmednagar and Bidar—who, uniting their armies, advanced against him, and in the great and decisive battle of Talikota, fought on the 25th of January 1565, slew Rāma Rāja, routed his army and virtually brought the Vijayanagar empire to an end.

From this point it is unnecessary to pursue in detail the later history of Mysore: it has been given by me with sufficient fulness elsewhere (*Gazetteer of Mysore*), and the task undertaken in the present sketch, of delineating more especially the ancient history of the country as contained in its inscriptions, has been accomplished. Moreover, from this time inscriptions on stone or copper are less frequent, their place being supplied by *sawads*, written on paper, which confine themselves more to the immediate object of the document and are not, as with the ancient grants, made the medium of enlarging on the genealogy of the royal family and the achievements of their ancestors, nor a vehicle for exhibiting the powers and taste of the author in poetical composition.

At the same time, a few inscriptions of modern date framed on the ancient models have been included by me in this collection. The most interesting of these are the Yelandur grant (No. 173), and the grants by the Mysore Rājas (Nos. 167, 168, 169).

Geography.

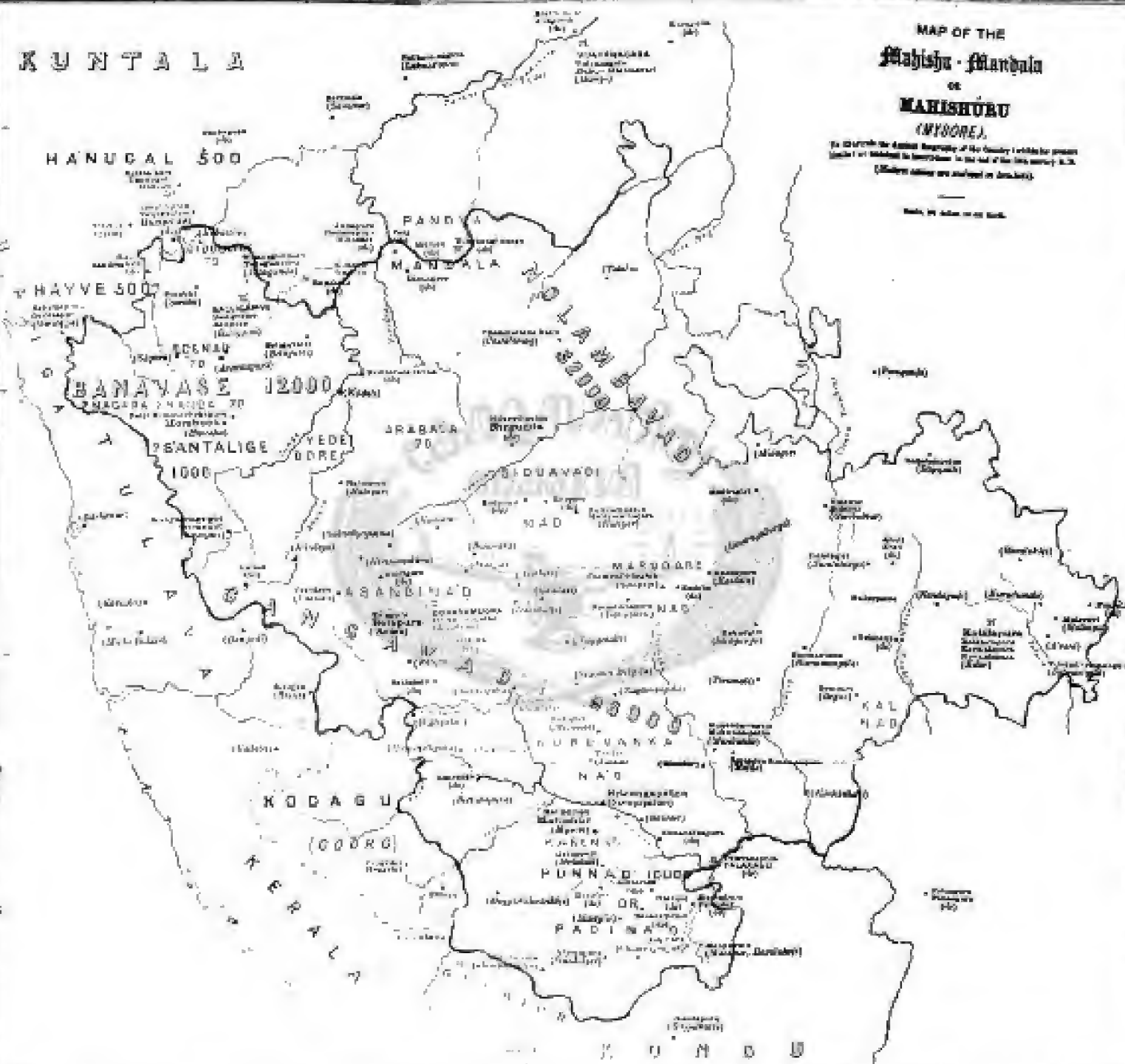
The ancient geography of Mysore, as contained in the inscriptions to the time of the Vijayanagar empire, is best exhibited in the form of the accompanying map, which will shew at a glance, better than any description, the former divisions of the country, and identify the sites of ancient cities, towns and places of interest.

Of the various states into which Mysore was broken up after the fall of Vijayanagar, a sketch map has been given by me elsewhere (*Gazetteer of Mysore*, Vol. I, p. 234), to which I have only to add that a small state, omitted there, should be marked off from the north-east corner of Chikka Rāja's territory and the east of the Chikka Ballapur territory, with its chief town at Yerukālē in the former.

MAP OF THE
MAHISHUR - MAHARAJA
OR
MAHISHUR
(MADHUR)

1. The 1970-71 season was the best for the country in terms of production of rice and wheat. The 1970-71 season was the best for the country in terms of production of rice and wheat.

Monday, 10/11/2006 10:00 AM



The rise and extension of the modern State of Mysore at different periods of its history have also been shown in a separate map in the same work (p. 265). To that I have nothing to add, save to remark that, although the existing State was constituted by the treaty of Srirangapatam in 1799, the actual present limits date from the subsequent treaty of 1803, when an exchange was made with the British Government of certain border districts, as described at p. 297 of the first volume.

Language.

These inscriptions are a permanent record of the forms and style of the Kannaḍa or Kannaṭaka language, called Canarese by Europeans, at successive stages of its growth. To enter into this question fully would need a separate treatise of considerable dimensions. If it should be my good fortune to complete the publication proposed to myself of the two standard ancient grammars of the language, namely the *Karṇāṭaka Bhāṣā Bhāṣikā* of Nāga Varma, and the *Karṇāṭaka Ś'abdhakosa-dāna* of Bhaṭṭākalanka Deva, with its two commentaries the *Bhāṣā Maṇjari* and the *Maṇjari Mahārūpa*, no slight contribution will have been made towards the elucidation of the subject.

Here I can only refer to certain inscriptions as characteristic of their respective dates, of which I have transcribed the Kannaḍa of the original in whole or in part in foot notes. The earliest are unquestionably those on pp. 304 and 305 (Nos. 162—164). Reference may also be made to pp. 253 and 253. These passages are none of them later than the 5th century. There is a specimen for the 7th century in No. 98,*

For the 9th century, see pp. 209—210 :

for the 10th century, p. 187 :

for the 11th century, pp. 149—150, 145—146, 143, 131, 107 :

for the 12th century, pp. 81, 83, 85, 19, 199, 214—5, 261—5, 87, 90, 122—4, 101, 94, 61, 104, 110, 116—7, 119—20, 153—5, 182, 187, 196, 327—8 :

for the 13th century, pp. 30, 33, 308, 323, 45, 219 :

for the 14th century, pp. 233, 223, 267 :

for the 15th century, p. 259 :

for the 16th century, p. 220 :

for the 17th century, p. 221 :

for the 18th century, pp. 320 and 257.

* The other inscriptions in this volume of the 6th, 7th and 8th centuries happen to be in Sanskrit.

Religion.

Jains.—The oldest of the inscriptions in this volume, No. 161, refers to a great migration of Jains from Ujjayini to the south under the leadership of Bhadra Bāhu, in order to escape a twelve years famine which he had foretold. On arriving at the present Sravastī, Belgola, feeling a premonition of his approaching death, he resolved to remain there to perform the final ceremonies of a sonyasī, dismissing the multitude who followed him on their journey southwards under another leader. One single disciple he retained with him to minister to his last moments. From the account of these transactions derived from the *Rājāvalī Kāśī* as published by me elsewhere*, we ascertain that this Bhadra Bāhu was one of the *śrāvī kavalī* or hearers of the first masters, as those were called who were disciples in the second generation from Mahāvīra or Varddhamaṇa, the great Jain apostle, whose death in 527 B. C. is the era from which Jain chronology dates.

Bhadra Bāhu is said† to have lived 170 years after Varddhamaṇa, or 357 B. C., and the single faithful disciple who elected and was suffered to remain with him to the last was, it is alleged, no other than the emperor Chandra Gupta, whose period, from his identification with the Sandrocottus or Saurastrotus of the Greeks, has long formed one of the most certain landmarks in Indian chronology. According to Jain accounts he abdicated the throne, which most Jain kings are represented as doing, and took *dharma* in order to devote his last years to religious exercises, joining himself to Bhadra Bāhu. The latter expired in a cave at Sravastī Belgola, where his footprints are still worshipped, and the sanctity with which the spot was thus invested led to the formation there of the existing Jain settlement, the seat of the chief guru of the sect in the south. The bare granite hill on which the inscription is cut is also scored over in all directions with memorials of Jain saints, who selected this since holy spot in which to end their days by keeping the vow of *sallekhanā*, an account of which, and of the epitaphs of which No. 162 is a specimen, has been published by me elsewhere.‡

The religious leader to whose direction Bhadra Bāhu committed the company of pilgrims who followed him from Ujjayini was, according to the history already referred to, named Viśākha muni, one of the *śaś'apūrvīs*, as the disciples who come next after the *śrāvī kavalī* were called. He, on the termination of the famine in the north, led back those of the emigrants who wished to return, and visiting on his way the hill where Bhadra Bāhu had remained

* *Ind. Ant.* III, 123.† *J. As. Soc. B. A. S.* IX, 130.‡ *Ind. Ant.* II, 265, 322.

lebrical to die, found Chandra Gupta muni there, awaiting the time when he too should quit the body, and from him received an account of the last hours of Bhadra Bahu. As this interesting inscription mentions several gurus in succession to Viśākha, the inference is that it was inscribed some time after the period to which it actually refers, and I have assigned it to the 1st century B. C.

It would appear that at the time of Bhadrā Biliu's death there were no Jain settlements in the Mysore, though there are said to have been some in the countries farther south whither the emigrants went. But it may be also inferred that Jains had settled at Sravastya Belgola by the date of this and cognate inscriptions. The history previously referred to describes the settlement as being formed in the time of Chandra Gupta's grandson.

At what time the colossal image of Gomatesvara was erected there, is not known, but it appears from Jain chronicles that it is attributed to Rāṃaga, and that its existence was revealed in a dream to Chāyaga's Rāja, who caused it to be reconstructed afresh and endowed it with lands for the permanent maintenance of its worship. The account of Chāyaga's Rāja's action is confirmed by the inscriptions at the foot of the image. He is said to have been the minister of Rāja Malla the Pāṇḍya king of the southern Madhura, which may be the existing place of that name, or possibly Huncha in the Nagar Division. Who Gomatesvara, Gomumatesvara or Gummumatesvara was, is not clear.¹ He is also described as Dhruja Bali and Bala Bali. It is singular that Gomates is discovered in the gumeiform Persian inscriptions of Belabistan to be the name of the Magian known in history as the Pseudo-Bardes, who personated Bardes the

* The account given in the *Shinga Boli Chandra* is that Chandra (after whom Bali is called Hanabhar-bali) and Bhajabali were sons of Nijli. At a city in the north, called Patanapura, the *Shingali* Hanabhar-bali, son of Ashi Bhakra, set up a *Shinga* or image of Bhajabali, in the form of man, 550 *haz*-lengths in height, so natural that he seemed as if walking and speaking. This Bhajabali received the new (*nikhara*) name of Hananaga. A merchant who visited the court of Raja Malli gave such a description of this image that Chandra and his minister resolved to go and see it. He set out, with his mother Kilikimbi and their guru Aksha Nandi, taking a vow that he would not take milk until he had seen this wonder. In the course of their journey they went with unexpected difficulties, and while resting one night at a *Shikha* near a small hill, each of them has the same dream, in which a man appears and informs them that an image of Bhajabali, set up by Chandra, is on that very hill, 10 *palmas* (*shis*) trees in height or 50 *haz*-lengths. They accordingly seek the image, and in the year 550 of the *Rabi* year, the year 1170, *Chaitra*, *Chaita* 5, Sunday, under the *Virgo* *Virgo* nakshatra, *saubharya* *page* and *kantha* *page*, Chandra presented this Guntantravata, who then appeared to him as Bhajabali in the *Kashmiri* *page*, endowing it with *haz* in the value of a *haz* and a half of *pagoda*. The king Raja Malli on hearing of his miracle gave him the title of *Raja*.

Only three of these images are known to exist—the one at Strassburg, Belgium, 60 feet high; the other two in South Canada, at Yorkton and Yonah, 40 and 25 feet high respectively.

brother whom Cambyses the Persian monarch had murdered, and usurped for a time the Persian throne.* The Jain chronicles too, apparently, connect their Tirthankara Pārśvanātha with Persia. Chāyasaṃjā's consecration of the statue of Gomates'vara is assigned to the year 600 of the Jain Kālī yuga or 50 B. C.†

Of the early spread of the Jain faith in this country, apart from the fact of the Ratta kings of the beginning of the 2nd century A. D. having a Jain guru, we have the evidence of No. 181, which shows by the middle of the 5th century six generations of gurus down to the one in favour of whom the grant there recorded was made by the Ganga king Avanti. From No. 153 we find Jains in high consideration in the 8th century, and numerous other memorials down to No. 120 of the 13th century. They still continue to form an important section of the population of Mysore. Their religious establishments are, and have long been, in a state of decay, but in trade and commerce the Jains hold a prominent place.

Buddhists.—The oldest reference we have to Buddhism in connection with Mysore is the passage in the *Mahavamsa* previously referred to, which states that Buddhist missionaries were sent to Wonawasi (Doravase) and Malishamangala (Mysore) after the third Buddhist convocation, or 245 B. C., in order to propagate the faith. That the early Pallava kings were Buddhists, there is abundant evidence both in monuments and names; and possibly the Mahavamsi too.‡ The Ganga king Kengala I of the 2nd century is said to have overthrown a *s'ila stambha*, which I have already given reasons for supposing was a *s'ila stambha* or pillar inscribed with Buddhist edicts under Asoka.

The Chinese pilgrim Hsuen Tsang of the 7th century, who visited only Buddhist scenes, is well known to have halted at a place somewhere in the Mysore, which he calls Koukapapura, the site of which has been the subject of much controversy without resulting in any certainty as to its site (see *Geography of Mysore*, Vol. I p. 206). As late as the 12th century we find (p. 90) a *Buddhālaya* among the five *mathas* of Belligrāma, and from p. 109 it would appear that a Buddhist nun was the head of it in 1098.

Hindus.—Dravidians are stated to have been introduced into the countries east of Mysore in the 3rd century of the Christian era by Mukunti Pallava; and into the countries to the west a little later, below the Ghats by the Kadamba King Mayūra Varma and above the Ghats by his son.§ But the revival of

* Van's *Hist. of Persia from the Ancient Monuments*, 28.

† Thus the Madura kingdom existed in the time of Augustus. Cf. we know from Strabo, and the author of the *Periplus* describes the Malabar coast resubject to the Pandion king. Wilson, *M. H. Coll.* 1, lvi.

‡ Buddhists are said to have come from Benares in the 3rd century A. D. and settled about Kāndā. *ibid.* lxx.

§ *ibid.* lviii, lix; see also above, pp. xxviii-ix, lix.

the modern Hindu sects dates from the time of Sankarāchārya, the first Sringeri guru, in the 8th century. The main result of his labours was to displace the Jain and Bauddha faiths by the supremacy of Śiva worship. In the 12th century took place the revival of Viṣṇu worship under Rāmānujāchāri, the first guru of Melukote. These forms of faith had probably been all along in existence, though not so actively influential as they became after the periods referred to.

That there was much religious toleration is evident from many circumstances. Thus the five mathas of Balligrāma were, even in the 12th century, respectively dedicated (p. 90) to Viṣṇu, Śiva, Brahma, Jina and Boddha. At the same period the virtues of the queen of Śimanta Bhatta are described (p. 328) as including all that were embraced by "the Mahes'varāgama, the Jina-S'ridharmama, the Śaḍ-Vaiṣṇavāgama and the Bauddhāgama," thus putting them all on an equality.* Even in the 14th century, the god Kṛṣṇa of Belur is declared (p. 226) to be identical with "whomsoever the Vedāntins in their hearts adore under the name of Brahma, and Śiva, or the Bauddhas under the name of Boddha, the Naiyyāyikas, skilled in the sacred scriptures, adore under the name of Ātma (soul), whomso the Jainaka understand by Tanu (body), whomso the Mīmāṃsaka call Karma (action)."

This toleration embodied itself in a palpable manner in the form of the god Harihara, which united in one deity both Viṣṇu and Śiva. He is called (p. 41) "god of all the chief gods, reconciler of the disputes between the Śaivasa and the Vaiṣṇavaa." And again this incarnation is thus explained (p. 36), "Some saying there was no god on earth but Hari (Viṣṇu), and some saying there was no god on earth but Hara (Śiva), to remove their doubts the *Harihara* *avatāra* was revealed in Kūṇḍalūr † in a single form. The Śiva that was, obtained the form of Viṣṇu; Viṣṇu obtained the mighty and celebrated form of Śiva; in order that the saying of the Vedas‡ might be established.

This liberality in religious thought co-existed with the acts of charity which are its best outcome. An eminent example is found in the description at p. 94 of the Kōḍiya matha attached to the Kedaras'vara temple at Balligrāma, which temple it appears from No. 98 was in existence as far back as the 7th century. At this matha "food was freely distributed to the suffer-

* I cannot forbear noting the chivalrous regard with which women are generally mentioned in these inscriptions. And what single term have we for all that is becoming and attractive in feminine accomplishment so simply expressive as the *uṣṇasā* *vidyā* of p. 21?

† At the junction of the Haridra with the Tungabhadra.

‡ That they are the same, or that there is only one God.

ing, the destitute, the lame, the blind, the deaf, . . . the naked, the wounded, &c., and to poor from all countries," while, more remarkable still, "suitable medicine was dispensed to various kinds of diseased persons."¹⁰ Moreover, among the ceremonies prescribed at p. 194 is that of "pronouncing a blessing on the reigning sovereign", a practice which is new to me in connection with Hindu worship.

At a later period we have what appear to be distinct traces of Christian knowledge in the following ascription to the god Kṛṣṇa of Belur:— "the giver of sight to the blind, who raises up the poor to royal dignity, who causes the lame to be the swiftest of the swift, makes the dumb as eloquent as Brhaspati, the barren to be crowded with offspring."

No account of religion in the Kanyākubja would be complete without a notice of the great sectarian movement that resulted in the establishment in the 12th century of the Lingāyat faith, which so largely prevails throughout the Kannada speaking countries. It was founded by Basava, the minister of Bijjala the Kalachūrya king, who being enamoured of Padmāvatī the beautiful sister of Basava, gave himself up to the charms of his bride, leaving all power in the hands of her brother, who was thus in a position to carry out his views of religious reform. He rejected the authority of the vedas and the Brahmins, together with the observances of casts, pilgrimage and penance. The symbol of the Sivabhakta or Śīvaśār, as his followers are called, is the *jaṅgama linga*, or portable linga, worn upon the person. (For further accounts see Gazetteer of Mysore.)

These principles were largely adopted by the mercantile and trading class, known as the Barajigara, or in these inscriptions (pp. 120, 123, 124,) as the Vīra Basanaja dharma. Nothing can be more humorous than some of the descriptions here given of the sect, their praises being so expressed as to convey a double meaning, attributing to them in one sense royal birth, heroic deeds, &c., as if they were kings, and in another sense alluding to their travels and business transactions. Perhaps the best specimen is at pp. 123 and 124, but it is impossible in English to convey the richness of the allusions, while some are so far-fetched that they are positively untranslatable.

* The following, as gathered from the inscriptions in this volume, was the succession of gurus of the Eṣṭāraśvara temple in the middle ages, and the dates when they are mentioned as in office.

Kelima Śakti	Vāḍi Viḍḍabharṇa	...	...	1129
Śrīkaṇṭha	Govarna	...	...	1129-1149
Somes' datta	Vāma Śakti	...	...	1155-1215
		1071-1112		

The Lingāyat faith was the state religion of the Kaladi, Ikkeri, or Bedour rulers ; and at p. 250 one of these dignifies himself and his creed by assuming the title "establisher from beginning to end of the *forbidden* veda" !

An endless variety of topics might be noticed in this Introduction, such as the system of government (*nāḍ ādiya vāḍhi*, p. 29), the elaborate machinery of taxes and transit, duties, the land tenures, the land measures, &c., but this would extend it beyond the limits proposed. What has been written will, it is hoped, suffice to shew how great a wealth of information lies around on every hand to reward the researches of diligent students.



From Major Dixon's Photographs.

I.

S'ILA' S'A'SANAS.

OR

INSCRIPTIONS ON STONE SLABS.



1. Śīla Śāsana at Chitaldroog, date A. D. 1355.

Size ft. 3 x ft. 3.—Hale Kameigh Characters.

Sword.
Siva.
LINGGA
Planet.
Moon

Cow suck-
ing calf.
Nandi

The śāsana given by *Mañjunātha Vajjavar*, son of *Alīya Śāi Nāyaka*, is as follows :—

Fortune. Reverence to the gurus. Obedience to *S'ri Siddhantika*. Adored be *S'ambha*, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

Beyond the reach of slander, a thunderbolt to the mountain chains the hostile kings, is *Buddha Rāja*, at the brandishing of whose glittering sword the earth trembles, kings steal away in terror and hide themselves; by their evil designs they bring ruin on themselves and are beaten however strong. What king in truth can stand before him? A lion to the rattling elephants the hostile kings, a crowning ornament of the wisest monarchs, firm as mount Meru, delighting in battle with opposing kings, the treasury to which all kings and rulers come, who, O *Buddha Rāja*, among the kings of the earth is king above you?

May it be well.—While the *Mahā Mañjales'vara*, the king who is a destroyer of rulers, the conqueror of opposing kings, the punisher of kings who break their word, the lord of the eastern and western oceans,* *Vīra S'ri Buddha Rāja Vajjavar*, was in *Hosa pattana*, a city possessed of all titles, the capital of *Nīlagali Kotāka Rāja*, in the *Hoyasāya* country, ruling the kingdom in peace and wisdom :—†

The noble *Mañjunātha*, son of *Nādegonta Saṅgyana*, was the exalted commander of the *Turaka* army, the *Sevana* army,‡ the *Telūnga* army, the powerful *Pāṇḍya* army, and the *Hoyasāya* army. This valiant king was respected as a great hero among all the forces of his enemies. To describe the prowess of *Nādegonta Mañja* :—To his own army he towered above the earth like a fort of

* These Hōes in the original are :—*S'riṣaṅga Mañja Mañjales'varaṇa, mañjālaka-khaṇḍipā nāya, ari-rāya-sikhaṇḍa, bhūbhūga tapanāya rājanta gaurā, pūra paśāṇa saṁvādāśīpati*.

† *Buddha samantāḥ śāntadāya*, literally, in the enjoyment of agreeable conversation, or in the enjoyment of happiness and good stories, supposed to be the same as *dharmā katha*, moral talks, anecdotes of the justice and administration of former kings (see expression in No. 23), especially of such acts as resulted in the acquisition of merit. It is a set phrase, used in the majority of the inscriptions, and has been rendered in this and all other places "in peace and wisdom" as conveying the idea probably intended to be expressed.

‡ Perhaps *śavāya*, the house or country, and *śavāya*, the slaves or mercenaries.

adamant, but to the forces of the enemy as if surrounded with ditches, ramparts, bastions, batteries, and embankments constructed for their ruin.*

May it be well.—While the Mahā Mañjales'vara, the king who is a destroyer of rulers, the worshipper at the divine lotus feet of the god Amara Ganda, Mallinātha Vadeyar, son of Aṭiya Śaī Nāyaka, was in *Benumatana-kallu*, ruling the kingdom in peace and wisdom :—

May it be well.—In the Ś'aka year 1277, the year Mantatha, the month Jyeshtha, the 7th day of the moon's increase, Monday; having built an upper storey of stone for the god Siddhanātha of that *Benumatana-kallu*, and having dedicated a pinnacle thereon to the god, and constructed a stone swing; in order that this work of merit may endure as long as sun and moon, and bear fruit, having repaired the village of *Chikkapura* in that *Benumatana-kallu* *nāḍi*, which formerly belonged to the god, we have presented it to that god Siddhanātha, for the decorations and processions, for the illuminations and presentation of food; † and within the four boundaries of the village, the *aśvāśa*, *āḡani*, *uḍḍi*, *nīkshapa*, *jala*, *pāshika*, *siddha*, *sādhya*, together with the *siddhāya*, *hōḍike*, *hōḍike*, *kāṇike*, *laddiya*, *bhūṭi*, *kottana*, *āḡina*, *amalya*, *sunika*, *happidere*, *tappu*, *toruḍi*, *pūrbhāya*, *apūrbhāya*, and all the *aśṭa-bhāga-tojas-saṅgāya* rights, ‡ free of every burden. Thus has Mallinātha Vadeyar presented, with pouring of water, to the holy priest, the worshipper at the divine lotus feet of the god Siddhanātha, *Saṁvara*, the son of *Hīriya Siddanna*.

Mallinātha Vadeyar's own signature of approval.—

Ś' r i A m a r a G a n ḍ a (in Devanāgarī characters).

Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Of making a gift or maintaining one made by another, the maintaining another's is the best. He who makes a gift obtains *svarga*, but he who perpetuates one obtains final beatitude. Whoso maintains this gift will exalt his progenitors of both lines; whoso opposing it, brings it to ruin, will cast his ancestors for twenty one generations into hell.

* The verse is full of a play of words, between *gāṇḍa* a part of his name, and *gāṇḍa*, a fort.

† *Anga varga bhāga bhūṭi kottana gāṇḍa*.

‡ The *aśṭa-bhāga-tojas-saṅgāya*, or eight rights of full possession, recur in many inscriptions. They are, *aśvāśa*, present profit; *āḡani*, future profit; *pāśika*, hidden treasure; *nāḡshapa*, underground stores; *jala*, springs; *pāshika*, stones or minerals; *siddha*, actualities; *sādhya*, possibilities.

Besides these, are here specified a variety of inputs as follows:—*sādhya*, land rent; *hōḍike*, a tax paid by merchants on piece goods; *hōḍike*, a tax paid by tank diggers; *hōḍike*, offerings or gifts; *hōḍike*, distasteful; *bhūṭi*, impressed labour; *kottana*, beating the husk from paddy; *āḡina*, waste or rind; *amalya*, injustice; *sunika*, customs duties; *happidere*, tax on cattle pens; *tappu*, fines; *toruḍi*, borrowing; *pūrbhāya*, old rights; *apūrbhāya*, new rights.

Signature of *Karuka Devanna*. Signature of *Devappa*.

The builder of the upper storey for the god, of the tower and the stone swing, and the engraver of this *s'asana* was the stone-mason *Jadaya Ranaajja*.

This is genuine, any letter deficient or in excess notwithstanding. Prosperity! Fortune, fortune!

2. *S'ila S'asana* at Chitaldroog, date A. D. 1356.

Star A. 29' x N. 2.—Hale Kinnara's Characters,

	SEA		MON	
HEAD.	LINGA	PIER.	CONCERNING	SWD.

Fortune. Reverence to the gurus. Obeisance to *S'ri S'iddhanātha*. Adored be *S'ambha*, beauteous with the chinara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. Do thou the supreme, the five-faced, embodiment of all above and below, supreme lord, wearer of the serpent ornament, benefactor of all worlds, a wild-fire to the forest of sin, supporter of all worlds, great in might, friend of *Paras'a Rama*, the purifier, have mercy on me.

Beyond the reach of slander, a thunderbolt to the mountain chains the hostile kings, is *Bukka Rāya*, at the brandishing of whose glittering sword the earth trembles, kings steal away in terror and hide themselves; by their evil designs they bring ruin on themselves and are beaten however strong. What king in truth can stand before him? A lion to the rutting elephants the hostile kings, a crowning ornament of the wisest monarchs, firm as mount Meru, delighting in battle with opposing kings, the treasury to which all kings and rulers come, who, O *Bukka Rāya*, among the kings of the earth is king above you?

May it be well.—While the *Mahā Mandales'vara*, the king who is a destroyer of rulers, the conqueror of opposing kings, the punisher of kings who break their word, the lord of the eastern and western oceans, * *Vīra S'ri Bukka Rāya Veṅkayar*, was in *Hosa-pattana*, a city possessed of all titles, the capital of *Nijagali Rājaka Rāya*, in the *Hoyasapa* country, ruling the kingdom in peace and wisdom*:

* See note, p. 2.

As Indra dwells in Amaravati on the summit of mount Meru, as Krishna in Dvāraka, as Śiva in Kaiāśa, so, worthy of all praise, the king Śāvaya Mallinātha, the sole champion, famed throughout the world, having the title of *Nadagōṣṭha Malla*, resides in his hill-fort. The noble Mallinātha, son of *Nadagōṣṭha Śāvaya*, was the exalted commander of the *Turaka* army, the *Savana* army,* the *Talungu* army, the powerful *Pāṇḍya* army, and the *Hoysana* army. This valiant king was respected as a great hero among all the forces of his enemies. To describe the prowess of *Nadagōṣṭha Malla* : to his own army he towered above the earth like a fort of adamant, but to the forces of the enemy as if surrounded with ditches, ramparts, bastions, batteries, and embankments constructed for their ruin.†

May it be well.—While the Mahā Maṇḍaleśvara, the king who is a destroyer of calarts, the worshipper at the divine lotus feet of the god Amara Guṇḍa, Mallinātha Vodeyar, son of Aliya Śāyi Nāyaka, was in *Devanattana-kalla*, ruling the kingdom in peace and wisdom* :—

May it be well.—In the Śaka year 1278, the year Darmahli, the month Aśvāṭṭha, the third day of the moon's increase, Thursday : having built an upper storey of stone for the god Siddhanātha of that *Devanattana-kalla*, and having dedicated a pinnacle thereon to the god, and constructed a stone swing; in order that this work of merit may endure as long as sun and moon, and bear fruit, having regained the village of *Musuvadiya-pura* in that *Devanattana-kalla* nāṭha, which formerly belonged to the god, we have presented it to that god Siddhanātha, for the decorations and processions, for the illuminations, and presentation of food ; and within the four boundaries, namely, the Liṅga mudra stone of Ketana khandi formerly existing in the east, the Liṅga mudra stone of Musuvadiya khandi, the Liṅga mudra stone at the boundary of the fields south of Gendamanhalli, the Liṅga mudra stone at the boundary of the fields west of Gendamanhalli,—within these four boundaries, the *akṣhina*, *igānā*, *niḍḍi*, *niḷṣheya*, *gala*, *paḷṣhiya*, *siddler*, *sāḷhiya*, together with the *siddhaya*, *kaṭṭike*, *kaḍṭike*, *kāṇṭike*, *kaḍḍāya*, *bāṭṭi*, *kaṭṭana*, *aṭṭu*, *anṇaṇṇi*, *sunṇa*, *kaṭṭilera*, *ṭappu*, *taṇḍi*, *pūrbhāya*, *apūrbhāya*, and all the *aṣṭa-bhoga-ṭeṭṭa-māmya* rights, † free of every burden. Thus has Mallinātha Vodeyar presented, with pouring of water, to the holy priest, the worshipper at the divine lotus feet of the god Siddhanātha, *Savanna*, the son of *Hiriya Siddanna*, to endure as long as sun and moon.

Mallinātha Vodeyar's own signature of approval :—

Ś r i A m a r a G u ṇ ḍ a (in Devanāgarī characters).

* See note, p. 2.

† See note, p. 3.

Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Of making a gift or maintaining one made by another, the maintaining another's is the best. He who makes a gift obtains *svarga*, but he who perpetuates one obtains final beatitude. Whoso maintains this gift will exalt his progenitors of both lines; whoso opposing it, brings it to ruin, will cast his ancestors for twenty one generations into hell.

The thief who, wandering here by day or by night, shall steal so much as a stick; the great lord of the country, or the emperor who rules in the city, or the sovereign who rules the world, if he shall with an evil mind think to plunder the rent-free villager, or fields, or property within this region; cast his mother and father and all his relations for 27 crores of years into the hell full of worms, and swallow them up at last, O sin, do you see? * Whoso fearing to touch this sacred land and property, like a frightened serpent drops from a branch, so slips away and respects it; with him speedily and at once unite, and bring him along with joy, O merit, do you see? Sin or merit will a man contract according to these two prayers. This is true, this is true, do you see, all people? Whoso doubts it will sink into hell.

Signature of *Karnaka Devanasa*. Signature of *Savara Virappa*.

In this village the *ganda* will give five days sowing and maintain the property of the god.

The builder of the upper storey for the god, of the tower and the stone swing, and the engraver of this *a'sana*, was the stone-mason *Jadaya Ramanja*.

This is genuine, any letter deficient or in excess notwithstanding. Prosperity! Fortune, fortune!

3. *Sila Sasana* at Chitaldroog, date A. D. 1190.

Size ft. 4 4" = ft. 1 5'.—*Male Kannada Characters.*

How much
long on,

LINGA

Print.

Hand

S'ri Sannasitha. Adored be *S'annabha*, beauteous with the *chamsra*-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

When the tiger rushed out of the forest, the muni saying *hoyi sila*, that moment *S'ala* piercing it (*hoyi sila*), dragged it along, and in a wonderful manner raised up the tiger on the point of his iron rod, which thence stood for his banner, and he became famous throughout the world as *Nayisana*.

* *Kandipai yala pāpam!*

To the auspicious *Hoyasa* emperor *Vijayāditya* was borne, by his virtuous queen, *Yerayanga Deva*. From him (came) the king *Vishnu*, the king *Narasimha* and the king *Balidja*. Then, famous for victories, *Narasimha Raja*. From him *Vira Somes'vara*. To *Somes'vara Chakri* and *Bijjala Rini*, whose form was that of the Lakshmi of victory, was born, a cause for the prosperity of the world, of great might, *Sri Narasimha*, who as an abode of victory, in prowess equal to Indra, versed in all the poems, a hero incarnate, was famed throughout the world.

To *Narasimha*, the splitter of the skulls of his enemies, and to his queen the Patti *Mahadevi*, was born through their virtue, the brave king *Balidja Deva Hoyasa Raja*. Who in the earth is a king? who brave? who the support of the king *Narasimha*? who the immovable, a bherunda to other kings' sons? He is the king; he is the brave; he is the support of the king *Narasimha*; he the immovable, the bherunda to other kings' sons. Brave, in generosity as *Mara*, commander of great forces, by the valour of his cousin (*mayelana*) *Soyasa*

May it be well.—While the auspicious king *Hoyasa Rāju Bala Balidja Deva*, protector of all lands, favorite of earth and fortune, great king of kings, supreme ruler, first of monarchs, the sun in the sky of the *Yadava* race, a chūdā-mayī to the wise, king over the *Mula* rājas, a champion among the *Malayas*, *ganda bherunda*, unassisted hero, immovable champion, sole champion of the earth, *Malla* of the *Sannivira Siddhigiri* hill fort, * in bravery like *Rama*, a lion to the elephants the hostile kings, the establisher of *Chōja Raja*, the of *Pāṇḍya Raja*, the upreoter of the *Magara* kingdom,†—together with his great minister *Mendige Deva Dammayaka* and his great minister *Aliya Alachoga Dammayaka*, was in his residence at *Dorasannabha*, ruling the kingdom in peace and wisdom:—†

In the *Saka* year (*figures obliterated*), the year *Sādhārana*, the month *Vaiśākha*, the 3rd day of the moon's increase, Friday; a gift was made by the great ministers *Dammayaka* and *Aliya Singaya Dammayaka*, to the god *Somanātha*, set up in the
mathe in *Bannattaray* *hēṭṭa*, as follows:—

(*Rest illegible*).

* *Sannivira-Siddhigiriyam, s'ri-pūṭṭi-vallabham, mahārājādhīrajam, paramaveeraṃ, paravibhāṣitāraṇaṃ, Jāḍavaśūdrasādhūnam,* sarvaja-śūdramayī, *Mula rājara rājām, Malayara-gaṇḍa, gaṇḍa bheruṇḍa, asatvija s'ra, jvalana-pa-ṇḍaṇḍa, pūṭṭiga vīra, Sannivira Siddhigiri-durga Malla.*

† See note, p. 2.

4. Śīla Śāsana at Chitaldroog, date A. D. 1063.

Size ft. 37' x ft. 21'. *Maj. Kannuṇa Chinnabera.*

(Indistinct and partly broken.)

		Moṣṭ.	Sword,	Sub.
Printed.	LINGA.		Gr't.	Cow.

Adored be *Śaṃbha*, beauteous with the chāṃura-like crescent moon kissing his lofty head: the original foundation-pillar of the city of the three worlds. Reverence to the gurus.

May it be well.—While the victorious kingdom of the auspicious *Jagadeka Maṭṭa*, protector of all lands, favorite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyās'vaya* kula, ornament of the *Chidāshyas* * was increasing in prosperity to endure as long as sun, moon, stars and sky:—

The dweller at his lotus feet; May it be well, the auspicious *Mahā Maṇḍales'vara*, *Vijaya Pīṇḍya Deva*, entitled to the five great drums, great lord of the earth, lord of *Kūśalāpura*, sun in the sky of the *Pādara* race, a head-jewel to brave warriors, a sun to the lotus of his own family, defeater of the designs of *Rājiga Chūṇa*, a bee at the lotus feet of the auspicious *Jagadeka Maṭṭa Deva*, having these and all other titles, was in his residence at *Uckuragi*, ruling the *Naṇḁabavāḁi* 32,000 in pence and wisdom, punishing the evil and protecting the good:—

The dweller at his lotus feet, a bee at the lotus feet of *Kāmarasa Deva*, possessed of these and many other titles, chief of great tributaries, favorite of the *Lakṣmi* of victory a sun to the waterlilies the faces of the wives of hostile kings, an ornament to the lady *Sauve*, in purity like *Bhishma*, subduer of his enemies' forces, chief of mighty kings, worshipper at the lotus feet of the god *Hijūmbes'vara* *Trugaya Nāyaka*, was *Videyāditya Nāyaka*.

To describe his bravery:—When any hostile force essayed to attack him and he with great fury surrounded it, or when if it seemed more numerous than his own he raised a terrific war cry like the roar of a lion, and sprang upon them with the charge of a great tiger, as about to swallow them up like *Rāhu*,—whose faces did not turn? When the neighbouring tributary kings

* *S'riprithivī-kalāḁḁa, Mahā-gaṇḁhāṇḁya, Parameś'vara, Parameś'vara-kṛpāḁa, Satyāś'vayakūla-dhīra, Chūṇa-śyāḁḁaṇḁa.*

losing confidence in their commanders came themselves crowding together to fight against him, then as Suyadhara and the other kings who came to fight against Bhima turned their backs and fled, so they turned the back and ran.

While he was in his residence at *Bemantattavana*, ruling the Thirty-two, the Haṅṅyagara Five Hundred, and the (?) Sagalunga Seventy, in peace and wisdom, punishing the evil and protecting the good; his excellent sons *Kimaya Nāga*, *Chāḍaya Nāga* and *Yama Nāga* being with him, discoursing on the merit that arises from a gift of land:—they, in the Śaka year 1048, the year *Shobhakṛit*, the month *Phalguṇa*, the 10th day of the moon's increase, Sunday, at the time of the equinox; for a lofty tower to the god *Siddhā Higuṃba'svara*, at the *Nāga tirtha* of the hill south of *Higuṃba vana*; for the illuminations, the daily offerings, and a procession in *Chaitra*; * presented to the *Māheshvaras*, pure in gotra, friends of the good alone, famed throughout the world,—with pouring of water,—the land bounded east by the *Rudhivanta* rock, by the *Gavya* pond, west by *Bemana*, north by the *Kaṃbhagara* tank; 200 *Arṇabhas* of paddy land under this:

Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

5. Śīla Śasana at Chitaldroog, date A. D. 1412.

Śloka. 4 x 3. 2 4.—Mahe Kṛmāṇa Characters,

Śūla.	Sword.			Man.
Hand.		Limbs with Print.	Cow's milk.	King's milk.

Fortune! May subjects prosper, may kings rule in justice, may cows and Brahmins be daily nourished, may all worlds be in peace. May we have long life, strength, health and concord; through thy favor may our enemies be diminished; may we obtain fame and our ancestors be satisfied with our offerings; mayst thou receive auspicious praises from all, O lord merit, may all have faith in thee. May we prosper and obtain all manner of good fortune.

May it be well.—In the Śaka year 1834, the year *Khara*, the month *Kārtika*, the 16th day of the moon's increase, full-moon day, Tuesday; the auspicious *Maha Mandales'vara*, filled with justice, generosity, benevolence and wisdom, his mind purified by the praise of the lotus feet of *Tryambaka*, *Vīra Mallanātha Vajraya*, son of *Vīra Pratiṇa Deva Rāya*, great king of kings,

* *Handa divya nityajyāna Chaitra parivṛttem,*

supreme ruler, conqueror of hostile kings, lord of the four oceans, eastern, western, northern and southern ; * daily bestowing streams of gold and camphor ; a lord over the courtesans the hostile kings (!) ; a terror to the kings at the eight points of the compass ; gave the following s'āsana :—

In the aforesaid year, on the aforesaid day, at the auspicious time of full-moon in the month Kartika, having made a great feast, and dedicated a tower to the incarnation of the supreme lord Śaḍa Śiva which was manifested at the time when Vrikodara the son of Paṇḍu slew Hidimbakāśura, (namely) the god *Hidimbakāśita* of the auspicious great city of *Benumatana-kalla*, situated in Jambū dvīpa, which lies south of Mahe Māru, the centre of the world 50 arcas yojanas in extent :—the auspicious Mahe Mañḍales'vara, *Vīra Mallama Fodeyar*, in order that his mother might obtain merit ; at the auspicious time of full-moon, on the 15th day of the moon's increase, in the month Kartika, naming Kunchiganahalli, one of the eastern villages belonging to Benumatana-kalla, after his mother *Mallayamma*, presented it to provide for the decorations, processions and illuminations of the god *Hidimbakāśita*.

And for the erection of a stone tower to the southern gateway of that god's temple, in order that his mother Mallayamma might obtain merit in the other world, he presented within the four boundaries of that *Mallāpura*, late Kunchiganahalli, the *nīkāḥ*, *nīkāśepa*, *jala*, *prāśāda*, *akṣha*, *āgama*, *śilāḥ*, *sādhya*, with all the *śakṣa-bhoga-śeṣa-saṁnyā* rights, † with freedom from every burden, as long as sun and moon endure ; and for the service, processions and illuminations of the god *Hidimbakāśita*, the remission of all taxes.

This s'āsana of the gift for the service of god of the late Kunchiganahalli, named Mallapura after our mother, bestowed with presentation of a coin and pouring of water, in sole possession, for the sake of future merit, have we, the Mahe Mañḍales'vara, *Vīra Mallama Fodeyar*, given of our own free will and consent. When offering the daily service and prayers to the god *Hidimbakāśita* at the three seasons, may the devotees of the place enjoy this ; and Parvati grant her blessing that *Mallayamma* may obtain the heaven of merit. May the people eat with joy the food presented to the god.

Approved.—S' r i T r y a m b a k a .

Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Therefore let all acquire the merit of preserving this gift. Whoso with an evil mind destroys a gift presented to the gods or to Brahmans loses all the merit of his own gifts.

Great prosperity ! Fortune, fortune !

* See note p. 2.

† See note p. 5.

6. Sila Sasana at Chitaldroog, date A. D. 1287.

Size ft. 5 5' x ft. 2 2'.—Bols Kannaḍa Characters.

Sun.	Ling with Priest.		Moon.	Winds
Chakra	Yamaśa śaśāśa	Cow mark. ling calf.		Śaśha.

Adored be *S'ri Gaṇpādīpati*. Adored be the lord *Rāmakṛṣṇa*. Adored be *S'aundhya*, beautiful with the chāmara-like crescent moon kissing his left head; the original foundation-pillar of the city of the three worlds.

The *Hoysala* emperor, king *Vijayāditya* of glorious fame, *Yaraganga Deva* the valiant, the king *Narasimha Chakri*, the powerful king *Ballāḍya*, *Narasimha Rāja* exalted with victory; from these (was descended) *Vīra Somes'vara*. To *Somes'vara Chakri* and *Bijjala Rāni*, whose form was that of the Lakshmi of victory, was born the king *Narasimha*, a collection of all good fortune to the world.

To that brave king *Narasimha*, like a limb in carrying out all his wishes the manager of all his affairs, of a benevolence which benefited all who looked on him, of exalted house, *Parumalla* was the minister (*mantri*), whose acts were full of glory.

An ornament to those who were born in the excellent *Atraya* gotra was *Vishnu Diksha*. To him and to *Trivitta manohala*, praised by all the world, was born the exalted son *Parumalla Deva Mantri*, the *Rāṭṭa Rāja*, of good character, worshipper at the two lotus feet of his guru *Ramakṛṣṇa*. With his sword he offered up the head of the powerful *Ratnapāṇa* to the Lakshmi of victory though there was a screen between them, and capturing that tent (*javanike*) he obtained the name of *Javanike Nārāyaṇa*, such was the might of this *Rāṭṭa* king.

May it well.—While the heroic emperor, that *Hoysala S'ri Narasimha Deva*, possessed of all titles, was in the royal city of *Darasamudra*, ruling the kingdom of the earth in peace and wisdom:—⁶

The dweller at his lotus feet, the auspicious Mahā Pradhāna, *Parumalla Dandanāyaka*, punisher of the slayers of swamis, king of the *Rāṭṭas*, *Javanike Nārāyaṇa*, worshipper of the lotus feet of *Ramakṛṣṇa*; the śaka year 1208 having passed, and the year *Byaya* being then current, in the month *Chaitra*, the 10th day of the moon's increase, Wednesday; within the *Dammatanēra*

* See note p. 2.

vrittis, at the hands of *Benaka Gauḍa*, son of *Kama Gauḍa*, on the application of the giver of gifts the *Adhikāri Vithappa*, son of *Vissanaw*, and on the application of the people of that *Bemmatānūru*, of the *Nāḍ* prabhus to whom the vrittis belonged, and of all the persons having an interest in the lands and dues: that *Perumāl Deva Dandanāyaka*, paying the proper value of that time into the hands of that *Benaka Gauḍa* by the hand of *Vakkalaya*, took as a regular purchase, with presentation of a coin and pouring of water, *Kimūḍura Kāḷeya's* tank situated in the *Nagarēri Śrīme*, and the paddy land attached to that tank, together with the *āḡḡaḡi** within the sluice of the tank; also the tract of dry-cultivation land within these four boundaries, within the stones erected by that nād, namely, from the tamarind tree, on the north *Bamiya Benaka*, on the south the *Benne pond*, on the west *Malaveri*, on the east the *Beḷḷa hollow*.

And on this tract of dry-cultivation land, that *Perumāl Deva Dandanāyaka*, erecting stones within the four boundaries as far as the *Hula well* of that *Bemmatānūru* durga; divided it into 24 vrittis according to the two dozen sacred names, and attaching it to the *Brahmapuri* belonging to *Perumālēpura* which he had built, gave it with pouring of water to the Brahmins.

And in this *kāḷetra* he presented, with pouring of water, 10 *kolagas* of paddy land for offering of food to *Holimbēvara*; 1 *soliga* of paddy land for offering of food to *Cholēvara*; 1 *soliga* of paddy land and 100 *kamba* of dry land to *Benaka Gauḍa* as *koḷiga* for building the tank; 10 *kolaga* of paddy land to *Bāḷhaya*, the nād shambhog; and 10 *kolaga* of paddy land to the *Heggade Chāḡḡaya*. All the rest belongs to those Brahmins.

And the *śāsana* of this gift which the citizens of *Bemmatānūru*, (namely) *Chaiya Setti*, *Bomma Setti*, *Chirūṇiya Malla Setti*, *Vodeya Pille Setti*, *Sankeya Nāyaka*, *Bomma Setti*; the master of the nād, that *Benaka Gauḍa*; *Baraya Gauḍa* of the *Sigali* stone quarry; *Hāḷa Bomma Gauḍa* of *Sīḍarahlalli*; *Bella Gauḍa*, the son of *Kāma Gauḍa* of *Benne-dōni*; that *Bomma Gauḍa*; *Keta Gauḍa*, the son of *Bomma Gauḍa* of *Sīḍāhapura*; *Māḷanna*, the son of the *Volageri Vittiya Nād Prākha*, *Ampaleya Hiriyana*; *Malla Gauḍa*, son of *Boppa Gauḍa* of *Manale*; *Nāga Gauḍa*, son of *Naga Gauḍa* of *Maleyanura*; the *Nād Setti* *Gutṭa Cholaḡṇṇiya Rama Setti*; the *Nād Rāja-guru Māḷa Guru*; that *Chola Guru*; *Volageri Vitti Dhanuvana Guru*; that *Bomma Guru*; the *Nād Senabhoḷa Bāḷanna*; that *Chāḡṇṇiya Heggade*; *Kāḡṇa Bhova*, the son of *Kāḷḷa Kāḷa Bhova*—caused to be written, and gave to *Perumāl Deva* with pouring of water, as of a *Brahmapuri* themselves had made, was as follows:—Within this *kāḷetra* whatever *āḡḡa* or *amūyāḡa* is included in the *siddhāḡa*, *ḡaḡaka*, *śāḡa*, and

* See note p. 3.

*kīrāṇā** we ourselves discharging it, have presented this gift free of all burdens, and free of rent, as long as sun and moon endure, and have given it with pouring water as a gift presented by the nad.

And within this kshetra, that *Perumāla Deva Dandanāyaka*, rebuilding that *Kurukora Kōṭṭa* tank which he had bought from the hands of that *Benaka Gauda*, and naming it *Perumāla samudra*, presented it for the maintenance of the *Aindra parva* rites of the god *Panchakṣes'vara* to be performed in *Perumālapura*; and of the land under that *Perumāla samudra* 1 *solige* of paddy land, and of the dry cultivation land he had purchased, 100 kanba of dry land, those he presented with pouring of water for the rites of that *Panchakṣes'vara*. The *māhejans* of that *Perumālapura*, exacting no *hōḍiḷe* or *hōḍṇaṭṭ*† from that kshetra, or from the cultivators of that kshetra, shall preserve the kshetra free from all burdens, as long as sun and moon endure, for the *Aindra parva* rites.

In confirmation of which, the signatures of that *Perumāla Deva Dandanāyaka*, of *Alada Masari Virappa*, of the seller (of the land) *Benaka Gauda*, of the *āgāmika*, and the nad people are attached.

The writing of the Nad *Sēnabōṭṭa Rikhanu*.

Great prosperity! Fortune, Fortune!

Merit is a common bridge for kings. This from age to age deserves your support, O kings of the earth. Thus does Rāmachandra from age to age beseech the kings who come after him. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

(Signatures) *S'ri Yallanāṭṭa*; *S'ri B's'es'vara*; that *Benaka Gauda*'s approval,—*S'ri Bhimanāṭṭa*; the approval of the citizens,—*S'ri Vitarāga*, (23 letters in Tamil) *S'ri Bāḷas'vara*; the approval of the chiefs of the Nāḷ Gaudas, *S'ri K . . . Nārāyaṇa*, *S'ri Brahmā'svara*, *S'ri Somanāṭṭa*, *S'ri Somanāṭṭa*, *S'ri Kallināṭṭa*, *S'ri Somanāṭṭa*, *S'ri Mōḷḷināṭṭa*, *S'ri Kallināṭṭa*, *S'ri Haridhara*, *S'ri Cholanāṭṭa*, *S'ri Cholanāṭṭa*, *S'ri Dharmas'vara*, *S'ri Mōḷḷināṭṭa*, *S'ri Gopināṭṭa*, *S'ri Kallināṭṭa*, *S'ri Bāḷas'vara*; approval of the nad,—*S'ri Hidiṃbanāṭṭa*; approval of the city,—*S'ri Hidiṃbanāṭṭa*.

* *Aṭṭu*, waste or rain; *āṇṇēya*, *āṇṇēḷe*, *āṇṇēḷe*, had rent; *kōṭṭa*, city or army; *āṇṇē*, colonial rice presented on ceremonial occasions; *kīrāṇā*, petty taxes.

† *Hōḍiḷe*, tax on piece goods; *hōḍṇaṭṭ*, special gift.

7. Sila Sāsana at Davangere, date A. D. 1121.

Size ft. 5 x ft. 3 6'.—Half Kannada Characters.

Copy with long call.	Sun,	Linga with Prāsa, in a temple.	Moon- Nanda.
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(very indistinct.)

Adored be S'iva in the form of *Om*. Adored be S'ambha, beautiful with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. Obeisance to the wearer of the crescent moon, the embodiment of pure wisdom, the three veṇas being his eyes, the bestower of all happiness. Manifest to the senses, benefactor of the world, cause of the preservation, destruction and creation of the universe, the soul of all things, conqueror of anger and love, lord of the three worlds, to thee, O S'iva, obeisance.

Vallabha of fortune, vallabha of the victorious spoils of his enemies, vallabha over the proudest aspiring kings and all the earth with its wealth, vallabha of the Lakṣmī of a pure unalloyed fame, is the auspicious Vallabha emperor Vikrama Dharmya. What kings can compare with the lord of *Kuntala*, shining as the protector of the kings who sought his protection? All other kings he defeated without opposition. This being true, how can they compare with him in greatness or like him become famous? Will they rush into the flames of his valour and equal him? Dismiss the idea (*tepa*). Will they capture his victorious army shouting with a lion-roar? What enterprise will those who become his enemies undertake against him? The famous and fearless kings of *Vanga*, *Anga*, *Kalinga*, *Pāṇḍya*, the mightiest among the *Bālīyas*, with those of *Saurāṣṭra*, *Varāṇsi*, *Lāṭa*, *Kurukṣetra*, *Chedi*, *Kāśmīra*, *Gurjara*, *Sindhū*, *Trigarta*, *Mālava*, *Turushka*, and other countries, he subdued by the power of the sword in his hand, the *Chakradya* emperor.

May it be well.—While the victorious kingdom of the auspicious *Tribhuvana Maṭa Deva*, protector of all lands, favorite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyās'vaga* *Yajña*, ornament of the *Ukhalyas*,^a was increasing in prosperity to endure as long as sun and moon :—

The dweller at his lotus feet, whose wealth and authority in the world were in the form of Lakṣmī and Viṣṇu, glorious in his splendid fame, of

^a *Saurāṣṭra*-*Maṭa*-*Satyās'vaga*, *s'ri*-*prithvī*-*vallabha*, *śaśivijālakṣmī*, *paramas'varam*, *parama-bhāṭyā*, *Satyās'vaga-kala-tilakam*, *Chakradyakṣarayan*.

great might, the famous *Malla Deva*, possessed of great and royal wealth, bearing up the burden of the world surrounded by the four oceans, surpassing *Vikrama* in bravery, was *Pándya Bhūpa*.

Breaking down the pride of the *Chola* kings, tiring out the *Añjūra* kings, terrifying the *Kalinga* king, scaring and pursuing after the kings of *Anga*, *Vanga*, *Magadha*, and slaying by his bodily might many other kings, he became famous. That he left the *Gurjara* king, was it because he was defeated, that *Pándya Bhupā*? 'Tis false. This great king gave up his enmity (!). Punishing the mightiest among the groups of brave kings and wearing them out, an ornament of the *Pándya* mandalikās, a joy among the mandalikās, king over all the mandalikās, of great fame, was *Vira Pándya*.

May it be well.—The *Malla Mandales'vara*, *Tribhuvana Malla Pándya Deva*, lord of *Kanchipura*, sun to the sky of the *Yadu* race, a herd-jewel among heroes of the battle field, a sun to the lotus of his own family, a chief among victors over their enemies, a terror to meamer kings, a bee at the lotus feet of *Tribhuvana Malla*;—ruling the *Najambavāḍi* Thirty-two Thousand, punishing the evil and protecting the good, being in his residence of ruling the kingdom in peace and wisdom :—*

Over all the people belonging to *Thur* praised for its *Lakshmi* of wealth as *Bhogibhūṣana-pura*, attached to *Karī-nād*, situated in *Sāvira nād*, belonging to *Najambavāḍi*; were the three chiefs *Bomma Nāyaka*, *Banaka gāruṇḍa*, and *Hommavasa*, chiefs of the beautiful villages

. great with all high qualities, eager in performing works of merit, counted as jewels of governors for their skill in governing, versed in all wisdom :—And, may it be well.—*Saiva Deva Setti*, possessed of all titles, a collection of all good qualities, chief of the *Mamameri* *clanga* of the *Kannada* 4,000, praised by all the people in the world as a Meru to merit, the bearer up of merit, the birth place of merit, a sea to the greatness of the glory of merit, a jewel to pure merit, a seed to merit, a mine of merit, the illustrious lord promoter of merit, and of *Parasiva* works of merit :—

In the 46th year of the *Chálakya Vikrama* era, the year *Plava*, the month *Ashvija*, the 5th day of the moon's increase, Sunday;—the auspicious *Mahá Mandales'vara*, *Tribhuvana Malla Pándya Deva*, gave into the hands of the aforesaid chiefs and *Saiva Deva Setti* for repairing the temple of *Bhāmesvara*, for the daily service, for the illumina-

* See now p. 2.

tions, and for feeding the priests of the place,—* gave, with pouring of water,

15 *śrāvaṇa* north of the *Dāvāṅgere ś'āra*.

And this much that *Saṅka Deva Setti*, with these chiefs, gave over, pouring water, and washing the feet of *Brahma Ś'iva Deva*, priest of Trikkavara Malla Pāṇḍesvara, and *Rudra Ś'akti Deva*, guru of Mallikarjuna.

8. Śīla Ś'asana at Davangere, date A. D. 1142

Site ft. 58' x ft. 31' —Base Kannuṣa Characters.

Śīlaṅga.

Kannuṣa.

(Greater part illegible.)

While the victorious kingdom of the auspicious *Bhadraka Maṭṭa*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Saṅgaś'aya kula*, ornament of the *Chāḍuḍyas*, was increasing in prosperity to endure as long as sun and moon:—†

The dweller at his lotus feet, *Vīra Pāṇḍya Deva*, ruling the *Nāṇḍavāḍi* Thirty-two Thousand, punishing the evil and protecting the good, being in his residence in the fort on the *Uchchhāṅga* hill, governing the kingdom in peace and wisdom:—‡

for the offerings, illuminations, daily service, distribution of alms, and repairs of the temple of the god *Jagadīś'vara*, gave, with pouring of water

of *Arasimāhara* to *Lohābharaṇa Paṇḍita*, distinguished for *pāma*, *nīyama*, *śrāddhāyā*, *dhyāna*, *dharmā*, *yoga*, *anusthāna*, *japa* and *samādhi*§

In the year *Dvādabhi*, the month *Pushya*, the 11th day of the moon's increase, Monday, at the *vyāṭi pāṭa*, the auspicious time of the sun's entering *Makara* (Capricornus) on his northern course
Vīra Pāṇḍya Deva, to the god *Jagadīś'vara*

* *Kṛāṅḍa sphuṭṭa jīvaśāḍhāraṇa, nīḍyaśāḍhāṭṭikāraṇa, śāḍhāraṇa d'vī pāṇḍhāraṇa, śāḍhāraṇa pāṇḍhāraṇa.*

† For these titles see note p. 14. ‡ See note p. 2.

§ *Pāma*, penance; *nīyama*, fasting; *śrāddhāyā*, reading the vedas; *dhyāna*, meditation; *dharmā*, religious merit; *yoga*, spiritual devotion; *anusthāna*, performance of devotional exercises; *japa*, prayer; *samādhi*, religious abstraction.

9. S'ila S'asana at Davangere, date A. D. 1185

Size ft. 6 10' = ft. 2 8'.—*Has Nandanā Character.*

Stand	Sun.	Moon.	Cow mark.
	Linga in a temple.		linga wall.

(Very indistinct.)

Obeisance to the wearer of the crescent moon, the embodiment of pure wisdom, the three vedas being his eyes, the bestower of all happiness.

While the auspicious Mahā Mandales'vara, *Vīra Pūṣya Arasa*, purified by meditation on the lotus feet of Saukham Nārāyaṇa, was ruling the *Nāṣamāndā* Thirty-two Thousand, punishing the evil and protecting the good, being in his residence at *Huṅḅangi*, governing the kingdom in peace and wisdom :—

The dweller at his lotus feet, *Gopāla Deva Daṇḍanigāḥa*, for the offerings, the illuminations, the daily service, and repairs of the temple, of the god *Somes'vara*, gave

under the Sovigere tank
in the Saka year 1087, the year Parthiva, the month Bhādrapada.

(Rest illegible).

10. S'ila S'asana at Davangere, date A. D. 1108.

Size ft. 4 8' = ft. 1 7'.—*Has Kandanā Character.*

The Deot.	Sun.	Moon.	Cow mark.
		Linga.	linga wall.

(Indistinct).

Fortunal Adorned by *S'ambha*, beautiful with the chāmara-like crescent moon kissing his lofty head; the original foundation pillar of the city of the three worlds.

May it be well.—While the victorious kingdom of the auspicious *Tribhuvana Mallā Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyaś'raya* *Isa*, ornament of the *Chāḷukyas*, was increasing in prosperity to endure as long as sun, moon, stars and sky :—

* See note p. 14.

11. Śīla Śasana at Davangere, date A. D. 1066.

Size ft. 3 10' x ft. 1 11'.—Hale Kṛṣṇa'sa Chavakur.

		Śīla		
The Devar.	Ward.	LINGA.	Deva.	Deva.
				May God.

The gift made by *Saṅga Banna Nayaka*, garden watchman (*ṛājada talavā*) to *Maṣṭhaka Deva*.

Adored be *S'ambha*, hectorous with the chakora-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well.—While the victorious kingdom of the auspicious *Tratishya Maṣṭha Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs glory of the *Satyaśrīya Maṣṭha*, ornament of the *Chakravyāsa*,† was increasing in prosperity to endure as long as sun, moon, stars and sky:—

His son—may it be well—*Śrī Viśva Varadhana Mahārāja Viśva-ditya Deva*, a protector of all, patron of the learned, an embodiment of the name *Ahara Maṣṭha*, the fort defended by whose army was impregnable to the bravest of the enemy's troops, promoter of those who extol him, destroyer of the pride of his enemies, in valour a *Janardana*, of virtuous life, a jewel to the *Chakravyāsa*, a stage for the *Lakṣmī* of victory to dance on, the modern *Manmatha*, to the race of his enemies the rod of *Yama*, a sun among the brave, like *Siva* to *Manmatha* the hostile kings, a surpassing wrestler, to the poor a *chintamani*-like benefactor, a head jewel to the diadem of kings, protector of the *Vaṅgi Maṣṭha Deva*, just in parishing: was ruling the *Natambavadi* Thirty-two Thousand in peace and wisdom.‡

By his permission, the *Pargala Devayya*, minister for peace and war, and other *karanas*; *Mīguri arasa*, lord of a thousand villages; *Pakurasa*, chief of twelve villages; *Maṣṭha Pandita*, *Maṣṭha Gimmada*, and *Vāṅgāditya Nāyaka*, chieftains of the place; untiring—In the Śaka year 988, the year *Paribhava*, the month *Bhādrapada*, at the time of new moon, Tuesday, during an eclipse of the sun; for the service and decoration of the god *Maṣṭhaka Mahādeva*, and for repairs of his temple, gave, with pouring of water, to *Sonargi Deva*, rent free, in *Bala Bettura* the first of the Twelve, the following land:—the *modakari* fields of the *Nagara tank*, 1 *maṣṭha* of paddy land; west of that, at the watercourse of the *Kochokere* weir, 1 *maṣṭha* of paddy land;

* See note p. 14.

† See note p. 2.

near the first garden at the great sluice of Mudagere 400; east of the god's temple, 1 *mutta* of dry land; near Billa in Mádagere 1 *mutta* of dry land. For the god's lamps they presented 3 oil mills; and for the enjoyment of the god placed 12 dancing girls within his precincts.

Whoso heartily maintains this gift will derive the merit of presenting a thousand tawny cows with gold to a thousand Brahmins at Kurukshetra and Bharasi. Whoso resumes this gift will be guilty of the sin of slaying tawny cows in Bharasi, Brahmins in Kurukshetra, and risbis in S'ri Pervata. Whoso usurps a gift made by himself or by another shall assuredly be born a woman in ordure for sixty thousand years. Poison is no poison, the property of the gods that is the real poison. For poison kills a single man, but the property of the gods (if usurped) kills sons and descendants.

12. Sila Sasana at Davangere, date A. D. 1271.

Sila ft. 4 11" x 10, 2 6"—Hale Kōmaja Chaturana.

Sno.	Table or Block 1st.	Crooked wood.	A Tivchakara carved, with shankas on each side.	Sno. Cow stool. ling a calf.
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(Much of this *sāsana* is illegible and obscure.)

The doctrine of *Traitohya Nātha*, distinguished by the fruits of the supremely profound *syād vāda*, the Jina doctrine, may it prevail.

destroyer of powerful enemies, . . . *kates'vara*, in
bravery unequalled as the lord of Lanka (Ravana).

A son to the sky of the *Yādava* race, of rare bravery, a casket for the
gems of good qualities

was *Rāmachandra Bhūpāla*, whose descent was as follows:—

. . . *Mālava*, the *Koskana* king, . . . *Vanga*,
the *Kalinga* king, *Nepāla*, *Varāṇsa*, *Lāsa*, *Gujara*, the *Turushka* king,
Varāṇsa, *Marāja*, *Gauda*, . . . these kings could not exist,

such was his bravery. A head jewel in a mine of splendid bravery, *Kaṇḍa*
uripa . . . had no equal on earth. His brother was

Mahadeva Rāja, whose bravery was as follows:—a terror to the greatest
heroes of the battle field . . . splendid as . . .

. . . Moreover that *Kaṇḍa Rāja's* son was *S'ri Rāma*
Deva, whose bravery was as follows — . . .

The servant of his lotus feet was *Kūji Rāja*, whose royal guru was *Māy-dangi Deva*, the glory of whose descent was as follows :—chief among the *Vira* *Sena* *samāhāryas*, firm as mount Meru

The Chakreshvara *Madusena Yogi*
the glory of the *agraganya* of his line
was as follows :—

Munipada Sena Yati
chief of the *Maṭṭārāhas*

A son to his adherents, of blameless character, in learning a wonder, a patron of distinguished wise men, an axe to cut down the spreading creeper of sin, a friend to the humble, an abode of morality, was *Padma Sena Yatinātha*, son of *Chitra Bhūpati*.

And devoted to the two lotus feet of the king, a Meru in firmness, his chest like a broad rock, the mere dust thrown up by the troops of his horse covering up all other kings, glorious with many titles, was *Kūji Rāja*, whose greatness was as follows :—The son of *Nandā Deva* praised by all the world, and of *Mai-Māhika* whose fame resembled the full moon in autumn, younger brother of *Chappa*, the husband of *Lakshmi*, reverencing the lotus feet of *Padma Sena*, of established merit, of distinguished fame, an abode of learning and truth, such was the glory of *Rāja*.

Through affection like the life to one another, celebrated in the world as were Rama and Lakshmana, in strength like Bharata, who can compare with these, thus did poets and their relatives praise *Chappa Nripati* and *Kūji Rāja*.*

And the excellence of that exquisite *Lakshmi* was as follows :—Like the embodiment of the spells of Manmatha, of a colour like that of the most beautiful champaka, of a blameless character, glorious in good qualities, skilled in all useful learning (*voppana vāḍḍya*), praised by the whole circle of the earth, having the gait of a lusty elephant, thus was *Lakshmi Devi* the wife of *Kūji Rāja* famed throughout the world.

And the glory of *Kūji Rāja's* son was as follows :—the son of a hero, of surpassing excellence, all offering gifts to him on account of his bravery, like the chief embodiment of valour, deriding the courage of the sun, devoted to the lotus feet of the guru *Padma Sena*, of great fame was *Yara Deva*.

* See No. 15.

And in the middle of the *Pāṇḍya des'a* was *Bettāru*, whose beauty was as follows:—Having matchless temples, delightful rows of shops, with a street of dancing girls, and surrounded with ramparts, beyond which were extensive pleasure gardens. And the greatness of its *Mannaga S'effi* and *Guttara Gaṇḍa* was as follows:—an assemblage of the three branches of wisdom, lords of the *Pāṇḍya des'a*, descendants of the *Mannaguru*, of great bravery, abodes of all good qualities. Forsaking the companionship of the evil,

making good use of their abilities, of distinguished fame in the world, were the sons of the *Māṇḍala S'effi*. And one son of *Mācha* was *Hariva Gaṇḍa*, of extensive fame, profound as the sea, of a form like that of *Manmatha*. And the other son of *Mācha* was *Yoga Gaṇḍa* of great glory.

And great by fortune was *Kāma Gaṇḍa*, firm as mount *Meru*, descended in the family of *Sāmantā Gaṇḍa*, to which sky he was the sun.

Kāji Rāja, having obtained possession of *Bettāru* and other towns, while dwelling there at ease, by the instruction of *Padma Sena* erected a *Lakshmi Jinālaya*, in order that his wife *Lakshmi* might obtain the blessings of *svarga* and *moksha*. Of incomparable beauty was the temple erected by *Kāji*, the light of the celebrated *Sena* race, and the *Pogari gachcha*.

Moreover that *Kāji Rāja*, in the year *Prajāpati*, at the time when *S'ri Vīra Mahādeva Rāja* was establishing the *Bāhama* *agrahāra*, obtaining from him the village of *Hanasehalli* and 12 *hanna* as a free grant in permanence, came and presented them on a fortunate day to *Pār'sanātha Deva* of that Jain temple, sitting a *s'āsana* and washing the feet of *Padma Sena Bhaṭṭāraka*.

And with the consent of the *Gauḍas*, the *Manmatha*-like *Kāji* also gave the following:—a shop, an areca garden, an oil-mill

2 *muṭṭa*, with pouring of water.

The mine of good qualities presented *Hanasehalli*, with pouring of water, to the *Pār'sanātha* temple, in perpetual gift.

13. Śīla Sasana at Davangere, date A. D. 1169.

Śīla ft. 4 4' = ft. 2 7'.—*Hale Tannuṣa Chavandera.*

Sail.	Moon with Deities in a temple.	Moon.	Star above flag-staff.
Grand.			Flag-staff.

Adored be *Śivabha*, beautiful with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well.—While the auspicious Mahā Maṇḍales'vara, entitled to the five great drums, lord of the city of *Kūśāpura*, son to the ocean of the Yādava race, a head jewel to the bravest warriors*

Vijaya Pāṇḍya Deva, was in his residence at *Hachangī*, ruling in peace and wisdom, the *Konambavēṣi* Thirty-two Thousand:—

At that time; may it be well.—In the Śaka year 1091, the year Virodhi, the second (or intercalary) month Śravana, the 15th day of the moon's increase, full moon, Monday; the lands which had been formerly given rent free for the service and decoration of the god *Aṣṭakṛtes'vara*, which was set up in the old ruins (*halaga bidu*) of the royal city *Hirya Betara*, in the kingdom of the warrior *Kūśag-aṣṭaparasa Deva*,† (namely) under the first sluice of the king's tank, 1 *maṭṭa* 450 *haṇḍa* of paddy land; also 200 *haṇḍa* for a garden; on the east 1 *maṭṭa* 100 *haṇḍa* of dry land for a flower garden; and near it 100 *haṇḍa* of dry land:—

These lands, having made inquiry that they formerly belonged to the gift which had been alienated, he gave again, with pouring of water, rent free, for the service and decoration, the daily worship, the illuminations and repairs, of the god *Aṣṭakṛtes'vara*.

Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Merit is a common bridge for kings. This from age to age deserves your support, O kings of the earth. Thus does Rāmachandra from age to age beseech the kings who came after him.

Sakapura Tāle Nūpaka the Śīva Kalyāṇa Nambī, received the *vṛtti*.

* *Sannakṛpaka panna mahāpādaka, maṭṭa maṇḍalavarasa, Kūśāpura varidhavarasa, Yāda rama'ndakṛte āyuvavasa, samara dhara chakravartya.*

† See *Kūśa Kūṣa*, in *Chalukya* grant of A. D. 444.

14. Virakal at Davangere, date? A. D. 1169.

Size ft. 6 11' x ft. 2 7'.—Hale Kannaḍa Characters.

A wrapped (?)	Sun.	Moon.	A weapon (?)
The hero.		Linga with Priest.	Nandi.

May it be well.—The great minister *Mādhavaśa*², possessed of all titles,
the year
Sarvadhāri, the month Jyeshtha, the 10th day of the month's increase, Tuesday

The hero seated in a car, with attendants bearing chhatras.
A fight between horsemen armed with swords and spears.
A smiling scene. Two men in the back ground crouching
in terror over a wall. A horseman in the left hand corner
holding up some article with a threatening gesture.

15. Virakal at Davangere, date about A. D. 1270.

Size ft. 6 5' x ft. 2 4'.—Hale Kannaḍa Characters.

Sun.	Lotus.	Lotus.	Moon.
The hero.		Linga with Priest.	Nandi.

The promoters of the glory of the kingdom of Mahādeva Rāya, their grandfather (*pīṭāmha*), a king over hostile kings, and of his gentle queen, were *Chatta Rāja* and *Kūshavaśa*. To the elder sister of these two, *Madhā Bāi*, his mother, was born *Sena*, to describe whose departure (or death) the lord of the thousand tongues (*Adishesha*) alone is able.

The hero seated in a towering car, attended by celestial nymphs bearing chhatras, and by celestial musicians.

The rain of flowers descended, the heavenly drums beat, and the heavenly nymphs loving her son *Sena* bore him to heaven.

A battle scene. Two horsemen engaged in combat, each attended by a number of followers, horse and foot.

16. Virakal at Davangere, date A. D. 1169.

Size ft. 5 7' x ft. 1 10'.—Hale Kannaḍa Characters.

Moon.	Sword.	Sun.
The hero.	Linga with Priest.	Nandi.

In the *śaka* year . . . the year Sarvadhāri, the month Chaitra, the 10th day of the moon's increase, Tuesday, the father-in-law of *Madhava Bhīma*,

The hero ascending to heaven in a car with celestial attendants bearing chhatras.

²See No. 28.

Vira, at the west tank of the *Kannak Kola*, fearlessly cut down the horses of *Kadavira* and destroyed the force. *Vira*

A fight between horsemen armed with swords,
one of them distinguished by an umbrella.

while from his camp, fell and went to heaven. Great
good fortune (attend him).

Another fight between horsemen, one side
armed with spears, the other with swords,
A shield bearer in the left corner.

17. Śīla Śasana at Harihara, date A. D. 1555.

Size ft. 4 11' x ft. 2 2'.—*Boja Kannappa Charamera*.

The Dever worshipping.	See.	Large.	Moon.	Śaiva.
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Adored be *S'ri Harihara*. Adored be *Śaṃbhva*, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. The mighty tree of bounty in the form of *Harikara* do I adore, which is entwined by the vines the shining arms of *Lakṣmī* and *Parvatī*.

May it be well,—In the year 1477 of the victorious increasing *S'ādhvāna* era, the year *Ananda*, the month *Vaiśākha*, the 14th day of the moon's increase, Monday :—While the auspicious great king of kings, the supreme ruler,* *S'ri Vira Pratāpa Saśāsīva Deva Mahādēva* was in *Vidyānagara*, in the enjoyment of peace and wisdom† ruling the empire of the world, seated on his diamond throne :—

May it be well,—To the god *S'ri Prasanna Harihara*, lord of all worlds, original god over all gods, the supreme, punisher of his enemies and subduer of their shouts, the giver of boons to *Mārkaṇḍeya* rishi, the one (joint) incarnation of *Hari-Hara*, the planter of his lotus feet upon the breast of *Guhāśvara* who opposed the vedas in *Guhāśvara*, worshipped by the three worlds of heaven, earth and hell, granter of the desires of his votaries, the remover of all fear in the sacred forest of *Guhāranya*, dwelling on the eastern bank of the *Tungabhadra*, lord of the city of *Kudāūra*;—*Krishṇappa Nāyaka*, son of *Dayappa Nāyaka*, worshipper of the lotus feet of that *Saśāsīva Rāya*, terrible as the white-bodied bearer of the moon (*Śiva*), boon lord of *Nayināgavara*,‡

* *Srinava Mahāvijayāditya, Rāja paramas'vara*.

† See note p. 2.

‡ *Śīlakara gaṇpa śhaṇṭika Bāṇa, Manināgavara varāḥavara*.

on the auspicious occasion of the birth day of Narasimha,* in order that his father *Bagappa Nāyaka* and his mother *Kondasammamma* might obtain merit; presented the village *Belavādi* to provide for the mid-day meal in the chattram of the god Harihara; and the money obtained from the *harigōl*† fees at the river of Harihara (he assigned) for furnishing the evening meal and lamps; and presenting a silver tray for offering the evening food, felt as if every desire were satisfied.

Who so maintains this gift will derive the merit of performing countless horse sacrifices. Whatever sinner unable to let it live, destroys it, will incur the sin of killing cows and Brahmins in the Ganges, of parricide, and of causing a mother to eat the flesh of her son.

Thus is the stone writing (!)

To maintain a gift made by another is twice as meritorious as to make a gift oneself. To resume a gift made by another is to lose all the merit of one's own. Of making a gift or maintaining one made by another, the maintaining another's is the best. He who makes a gift obtains *svarga*, but he who perpetuates one obtains final beatitude.

Great good fortune be to *Dāsappa*, the son of *Kāmarasa*, who caused the village of *Belavādi* to be written down for the chattram of the god Harihara.

18. *S'ila S'asana* at Harihara. date A. D. 1410.

Size ft. 9 9" x ft. 3 10".—Hale Kannada Characters.

Adored be *S'ri Harihara*. Adored be *S'ambha*, handsome with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. The mighty tree of bounty in the form of *Harihara* do I adore, which is entwined by the vines the shining arms of *Lakshmi* and *Parvati*. A pearl in the frontlet of the pleasures of *Parvati* and *Lakshmi*, a chintāmani granting all the desires of his votaries, a head jewel to the *gurunishads*, the of the three worlds, that *Harihara* ever protect us. The god who in sport assumed the form of a boar, and shone forth tossing up the earth on the tip of his tusk which resembles a jasmine bud, may he protect us. By virtue of whom the earth is called the firm, the jewel womb, the mine of hidden wealth, the fertile with crops, the sustainer of all. May

* *S'ri Narasimha jayanti puraya kaladala.*

† A coracle, or round basket-bow covered with hides, commonly used in Mysore at the ferries.

he who adorns the crest of Śaṅkha with glory, the brother of Lakṣmī, *Chandra* protect us.

Considering that in this Kali yuga the earth was filled with *kali* (sin), Vishnu formed the intention of being born in the lunar line as *Saṅgama*. The lady of whose brilliant fame was like an ornament of musk adorning the brow of a sky as dark as the (leaves of the) *honge* tree. In that line, as Hanu in the line of Daśaratha, so was born *Bukha Rāja*, distinguished with all auspicious marks, destined to be the deliverer of the world. While he with his great strength was supporting the burden of the world, Vishnu and Śiva enjoyed complete rest in their beds (they had nothing to do). His son was *Rāja Harihara*, in the milk sea of whose fame the mundane egg (*Brahmaṇḍa*) floated as a bubble. The fire of his valour, as flame fed with ghee, so it increased, watered by the rain of the tears of hostile kings' wives. Again and again without end had he bestowed the sixteen kinds of gifts, and others besides.

As from Śiva was born *Śaṇai*, so from this king sprung *Daiṇa Rāja*, the punisher of the evil. When he went forth to war the dust thrown up by the hosts of his cavalry caused the sun to set, and his enemies were drowned in the streams of blood drawn forth by the clouds of his arrows, thus was *Daiṇa Rāja* famed in the world. During his reign no lesson was taught but the veda, agitation was only in the waves of the river, trembling only among the leaves of the vine,

none of these things occurred among men. By the brightness of whose fame all the world shone with white, and the fear of Agastya forsook this milk sea.

The conqueror of the hosts of his enemies, a Bhoja to learning, a kalpa vriksha in bestowing, a Kubera in wealth, a Māmantha to women, to all manner of wisdom a refuge, a devoted worshipper of Śiva, thus shines *Daiṇa Rāja*.

May it be well :—An ornament to all the world, bearing in his mighty arms a bow skilled in destroying the groups of powerful enemies, rejoicing Śiva with his unintermitting devotion, lord of the eastern and western, the southern and northern oceans, whose inexhaustible arrows are the envy of all other kings, destroyer of the serpents the kings who break their word, to Hinda rājas a divine protector, granter of life, land and wealth to the kings who seek his protection, displaying his power in uprooting and destroying the trees the evil, remover of the fears of all by his might, devoted to the worship of the lotus feet of the self-born Śiva ; by the worship of the feet of the royal guru *Kṛṣṇa Śakti*,—auspicious royal *śāhīya* of the *rāja-guru monāla*,

chief *śahāri*, invincible king of the *Rājās*, the united dwelling place of the Lakshmi of penance and the Lakshmi of government,—having obtained all manner of wealth and the kingdom, the auspicious king of kings, the supreme ruler, *S'ri Vīra Pratāpa Dāsa Rāja Mahārāja, in the Śaka year *netra*, *agni*, *vahni*, *śukla*, the year 1352, the year Vikruti, the month Bhādrapada, the 12th day of the moon's increase, Monday, made an agreement (*vyavahāra*) between the god *Harīhara* and the Brahmans residing in *Harīhara kṣetra*, as follows:—

On the Brahmans at their own expense building a dam to the river *Harīra*, and leading a channel through the land of the god *Harīhara* into *Harīhara-pura*; of all the lands irrigated by the thus led channel, two shares (thirds) shall be for the god *Harīhara*, and one share (third) for the Brahmans who at their own expense constructed the channel, to be by them enjoyed, free of all burdens, as long as sun and moon endure. Thus was it given in a copper *śāsana*.

In order that it may be known with certainty what Brahmans have a right to this land, their *gotra* and *sātra* are here set down.

(Here follow the above particulars relating to 108 Brahmans.)

And for the daily service of the god *Harīhara* one *vṛtti*, and for the food of the Brahmans (in his temple) two *vṛtti*, altogether 111 *vṛtti*.

Taking together all the land which is irrigated under the channel made to *Borani*, *Kaudu*, *Beluciddi*, *Hanagariddi*, *Harīhara*, *Gutturu*, as far as *Gangaverasanna* took:—the god *Harīhara* shall enjoy two shares thereof, and the Brahmans who built the dam and led off the channel at their own expense shall enjoy one share.

And the expense of annual repairs of the channel, and expenses arising in course of time from any orders of kings, or the judgment of God, shall be borne at the rate of two-thirds by the god, and one-third by the Brahmans.

The water of the channel moreover shall be distributed at the same rate of two-thirds to the (land of the) god, and one-third to (that of) the Brahmans.

And the expense of clearing out the channel and building sluices shall be borne at the same rate of two-thirds by the god and one-third by the Brahmans.

Thus is it written in a copper *śāsana*, of which this stone *śāsana* is a copy.

At the time of building the dam to the river *Harīra*, the god *Harīhara* and the Brahmans, the past present and future possessors of the *vṛttis*, gave to

*See note p. 25.

Bharata arādhyā, the son of *Kṛṣṇa Mallāchūrya*, of the Gāntarī gotra and the Rik śākha, with pouring of water : 10 *manuṣya kōṭya* of paddy land under the channel ; namely, 5 from the god and 5 from the Brahmins ; altogether 10.

And to the preparer of this sāsana, the god Harihara and the Brahman vṛtti-holders uniting, gave from the god 4 *kōṭya*, and from the Brahmins 4 *kōṭya*, altogether 8 *kōṭya* of paddy land ; namely, to *Chāyavāchāri*, the son of *Viśvānārma*, called *Rāṭi Rāja*, a *kārikṛpa tākṣa* (? poor working carpenter) of the Yajus śākha, and skilled in stone work, they gave 8 *manuṣya kōṭya*.

And at the time of building the Haridra dam, the god and the Brahmins gave to *S'amāhara Bhajja*, performer of the *anga pradakṣaṇa*, with pouring of water, from the god 2 *kōṭya* and from the Brahmins 2 *kōṭya*, altogether 4 *manuṣya kōṭya* of paddy land.

Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

May the god Harihara, whose feet trampled to death the rakṣasa Mura, and hasten to the assistance of all pure kings who praise them, protect us as long as sun, moon and stars endure.

(A few lines at the end illegible.)

19. Śīla Sāsana at Harihara, date A. D. 1539.

Size ft. 3 7 × ft. 1 4.—Half Kannada Characters.

Sun	Moon	Cow mark- ling gold
Sūrya,	Candra	Gau-māṇḍa

Adored be *Gaṇādhipati*. Adored be *S'amāhara*, beauteous with the chāmara-like crescent moon kissing his lofty head ; the original foundation-pillar of the city of the three worlds. The glorious form of Harihara do I adore, bearing the lucky mark on the breast, having a throat like a shining conch, beautiful to the sight, enveloped in saffron garments.

The praise of the gift made by the auspicious great king of kings, the supreme ruler, **Vīra Pratāpa Śrī Vīra Aśvata Deva Mahārāja*, is thus described in two verses :—†

In the Śāla year reckoned as *chandra, rāsa, anarendra* (1461) the
year the month Bhādrajyāda, the 12th

* See note p. 25.

† *Paṭya dvayam śikṣyate*.

day of the moon's increase, Tuesday, the nakshatra being *S'ravana*; the king *Acharya* saying 'My name is my wealth, what is this property to me?' presented a mine of happiness delighting the Brahmans.

Nourished by all manner of merit, conspicuous by the crowds surrounding him, claimed by the assemblies of good men as their own, famed among all kings as the most liberal, who can obtain equality with him?

20. Sila Śasana at Harihara, date A. D. 1223.

Size ft. 11 2 × ft. 2 7.—*Major Kanungo's Characters.*

Sap, Brahm.	Gandharva, Linga with peacock.	Gandharva, Garuda.	Koon, Garuda.	Garuda, Garuda.
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Adored be *S'ri Harihara*. Adored be *S'ambha*, handsome with the chakra-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

* The shade of the spirit of Lakshmi (or of the poison), bearer of the serpent and the chakra, wearing the moon as an ornament, the granter of desires (or the consumer of Mamatha), eager in the assistance of Arjuna, a form pleasing to the *gopa* (or preserving the world), pure as the moon, the mighty, the original male (*adi purusha*), the supreme lord, the crowning ornament of the original gods (*adi devata*), this *Harihara* is ever the protection of the world.

Some saying there was no god on earth but Hari (Vishnu), and some saying there was no god on earth but Hara (Siva), to remove their doubts the *Harihara* *śanti* was revealed in *Kūṭalūra* in a single form, which form of glory may it protect us. The Siva that was obtained the form of Vishnu, Vishnu obtained the mighty and celebrated form of Siva, in order that the saying of the veda might be established; and settled in *Kūṭalūra* in one single form, praised by all lands, the god *Harihara* is engaged in the protection of the world. † May he be the blameless, the unchanging, of ineffable peace and joy, without be-

* Most of the epithets can be interpreted in two ways, as referring either to Hari (Vishnu) or to Hara (Siva).

† *Harigandam bhūṣa daivam dharmavitalaḥ śleṣa pīṭha bhāṣaḥ Haravindam śrīṇ daivam dharmavitalaḥ śleṣa pīṭha bhāṣaḥ mavar a smadhāman. pīṭhaḥ śrīṇāyathā. Kūṭalūrāḥ pādāḥarām appaṭṭaḥ rūpaḥ tajaḥ Hariharām kīṭa nīkshīṭa nannam. Śrīṇāyathā Vishṇuṣa rūpaḥ ad śleṣa Vishṇuṣa pīṭhaḥ nagaṭṭa veda Śrīṇāyathā ad śleṣa veda nagaṭṭa ad śleṣa veda nagaṭṭa, nīkshīṭaḥ Kūṭalūrāḥ śrīṇāyathā nīkshīṭa jagan amṛta Hariharām parivāṣaṭṭaḥ kīṭa śrīṇāyathā.*

giving or end, the perfect, the form of wisdom, without growth, the being without form who took upon himself a form in the celebrated *Gaṇḍarvya*, receiver of the praises of the chief gods, *Śrī Hanūmā*, protect us.

The Lakshmi of fortune dancing on the stage of his breast, the Lakshmi of victory disporting in the pleasure garden of his powerful arms, Sarasvatī reposing on the lotus of his face, his orders being borne upon the diadems of hostile kings, his pure fame spreading light all around, the king *Navasimha*, the mightiest of kings, ruled the earth as far as the ocean shore.

The genealogy of this first of the monarchs of the world was as follows:—The veda (*ṛg-veda*) being his throne, Lakshmi with lightning glances fanning him with chimeras, the changing lustre of gems in the crowns of the adoring gods rising up as the wave offering (*ārati*) of a lotus before him, *Nārada* rishi hymning his praises in the assembly, shone Padmaśūdra (*Viṣṇu*) as a kalpa-vriksha, granting the desires of the world. From the midst of the lotus of his navel sprang *Brahma*, having the four vedas as his four faces, the cause of the creation of gods and men.

From the lotus of the heart of *Brahma*, as pure fragrance worthy of it, came forth the pure *Atri*. To him was born *Chandra*, his beams filled with the streams of nectar.

To *Chandra*, delighting all worlds with his growing rays of glory, was born the gentle *Budha*. From *Budha* that was, sprang *Purāṇava*. From *Purāṇava* *Ayu*. From *Ayu* *Nabhasa*. From him *Yayāti*. From this *Chandra kula* sprang the *Yakṣa kula*, in which was born the incomparable *Sala*.

He being a friend (or disciple) of the muni, was with devotion offering praises to the goddess *Vasantika* of *Sas'akapura*, in order that he might obtain the dominion of all kingdoms, when a tiger rushed forth, with its waving tail lashing the earth so that it trembled, its eyes flaming forth streams of fiery rage, its tongue stretched out as if the river of fire so formed, roaring like a thunderbolt, terrific in form. The muni saying *Hoyi Sala*, he slew it and dragged it along, and thus became *Hoyisala*.

To the sky of the kings of that *Hoyisala* race was *Vinayāditya* the sun. Glorious was *Yereyanga*, who on those that with obeisance resorted to him for protection descended in showers of gold like the rain, but on others he fell as a destroying thunderbolt. The sons of this *Yereyanga* were the powerful *Ballāḷa*, *Bip̄i Deva* (and) *Udayāditya*.

Among them *Viśvā nripa* was celebrated as the most handsome in form, a great king of the earth. When he set

out for the conquest of other kings the dust raised by his hosts covered the ocean and turned its waters to clay, but by their march treading it down firm, they passed over, subdued mighty kings, and brought them into subjection, thus was *Bhishma* the chief among the three. When this *Bhishma*, the jettign (boxer) of the battle field, set out for victory, *Kinch* was breached, *Kongu* was overthrown, *Virata-kite* cried out, *Kopatra* opposing was destroyed, the seven *Kandanas* unable to stand against the (chariot) wheels of his command threw down their arms and cast themselves into the sea.

To that *Vishnu Vardhana* and to *Lakshmi Devi*, resembling the royal queen of Mananthra, was born the king *Narasimha*, a lion in battle. More powerful than *Bhima*, stronger than *Paras'u Rama*, purer than *Ganga*, firmer than the chains of mountains, profounder than the ocean, more glorious than the incomparable sun, braver than the lion, a swift victor in the field of battle, was *Narasimha*.

As if sprung from the sharp edge of *Narasimha's* terrific sword, was born *Balisha*, conspicuous for his bravery. With the army of *Somana* he fought in the battle field, till the earth could no longer drink in the streams of blood which covered it, the paths were choked up with headless bodies, and Though accompanied by 200,000 troops besides 12,000 horse and numerous mounted chieftains all regarding him affection, he (*Balisha*) on his single elephant routing that immense army of *Somana* *raja*, pursued him, and stopping him between *Sovatara* and *Krishna veni*, slew him, this *Vira Balisha Raja*. And escaping the hostile chiefs who with fury singling him out came to fall upon him, when he had halted and re-formed the pursuing army, he marched to *Virata kite*, and speedily laid siege to the hill forts within *Balishga*, *Rajapalli*, *Sovatara* and *Kurugoga*; how shall I praise him, this *Giri Dwaga Malin*?

From the love of the mighty *Balisha Raja* and his queen *Padmala Devi* was born the king *Narasimha*, to women a form of love, to fame a royal lover, to poetry an ocean, to the most powerful kings a budding Yama, to all others a *kalpa vrishka*. Thinking he had conquered but one, two or three, others opposed him, but lost their lives as soon as they appeared against him. How shall I describe him? As there was no part of the Kuru land which *Bhima* had not traversed with his *gada* weapon, so was there no battle field which the state elephant of this paramount king *Narasimha* had not trodden: why should I count the victories? When he went forth mounted in a splendid howdah on his caparisoned elephant, and the bravest of the brave, the lotus of their jewel-

led heads swaying before its gold-covered shoulder, addressed him as *Bhala!* (well done), *Jagadeśa Vira!* (sole champion of the world), *Moradēva!* (god of the gods), *Pārbāpārba Deva!* (the ancient and modern god), *Nārāyaṇa!* *Narasimha!*—the waving of the banners at the top appeared as if nodding in token of approval. This ornament of the Yada race, the king *Narasimha*, churning with the Mandara mountain of his powerful right arm the ocean of the *Kāśapa* army into which the *Pāṇḍya* alligator had plunged, acquired numerous elephants of great strength, though the gods and *rākshasas* churning the ocean with the Mandara mountain obtained but a single elephant. Having first on the one hand slain *Vākrasapātha* on the other hand he overthrew that *Kāśapa Rāja, Mahara*, the *Pāṇḍya* king, and *Konda*, and being charmed with a certain elephant he placed it before *Chola* and gave him the crown, and in that Bridge (sole) he set up a pillar of victory, this *Narasimha*.*

May it be well:—While the protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, lord of the city of *Draśadati*, sun in the sky of the *Eḍava* race, a crowning ornament of the wisest king of the *Male* rājas, *ganda* among the *Malayans*, *ganda* *Uḥaranda*, unassisted hero, sole champion, Malla of the *Shauvira* *Siddigiri* hill fort,† in war like *Rama*, a lion to the elephants the tributary kings, a thunderbolt to the great *Pāṇḍya* rock, a Janārdana to the *Kāṭyabha* the *Kāśapa* king, the master up of the *Mahara* rāja's kingdom, the setter up of the *Chola* rāja's kingdom, thus celebrated, *Hoyasa S'ri Vira Narasimha Deva*, surrounded by mahā *manohāra*, by great commanders, by tributary kings, and fair women, was in his own capital of *Dorasamudra*, ruling the kingdom of the earth in peace and wisdom:—

To that valiant emperor as the reflection of his glory the power of his council, to his kingdom as a wall of adamant, of sincere mind, lord of the office of the prime minister, having the title of *Tolagada Kāmba* (immovable pillar), the theme of song, the refuge of the good, the manager of state affairs, the supporter of fame, an ornament to poets, a meow filled with the nectar of good works, rejoicing in liberality, an abode of *Lakshmi*, the *Vaishnava* emperor, in the form of the world-adored *Brahma*, virtuous by nature, was *Polāṇḍa Deva*.

To describe his greatness:—

* *Mūrtiḥ Pārbāpārba pē . . . saraṇa itāṇa bandha attāṇa pāṇḍya bhāṇa d. Eḍava. Rājānam Mahārāṇam Pāṇḍyaṇam Kondaṇ nam māda gāṇḍhārāṇa dāḍa pāṇḍyaṇam adama Cholaṇḍa mādāḍḍa Kāṭyabha d. Shauviraḥ Nārāyaṇaṇa māhārāṇa rājāṇa jaya stambhāṇam.*

† See note p. 7.

Gay with the tinkling of the golden ornaments of beautiful dancing girls and of the bells of young and lusty elephants, and with the lively strains of singers, giving joy to all people on earth, a continual source of happiness, thus shone *Nīrayāpura*, in the *Anākya* country. In that royal city, a favourite of Lakshmi, of pure fame, a Maamatha in form, famed for liberality, was the glorious *Alli Rāja*.

To the beautiful *Navalādayakka*—a helpmate to all her dependents, a Lakshmi to the *Chēras*,—and to *Aiyarasa*, was born a son *Polāṭṭa*, a Vishnu to all titled commanders. In battle a weapon, in giving a hand, prudent in council, a favourite minister, in liberality a Karna

a jewelled ornament to the assembly, thus praised, he was the life to *Balidā Rāja* and to king *Narasimha*, this *Polāṭṭa Dandādhipa*. In war when he subdued the south (*tenkaya*) sending his troops of four kinds, this minister being in friendly consultation with the other councillors as to who was the bravest in the fight, all exclaimed 'Who in government and in war is equal to this minister *Polāṭṭa*? All testified that among kings and ministers there were none besides these, saying, 'Among kings that *Narasimha*, among all the ministers we have seen this *Polāṭṭa*, you two in bravery and government have surpassed all in the world, Who in these days has protected all the dominions of the *Hoysala* kingdom like you?'

. in government, in dignity and energy like Brahma, accomplished in virtue, revered by all the world as the abode of uprightness and energy in the army of *Narasimha*. In beauty without a peer, single in speech, liberal without intermission, in discerning merit knowing no party, in the king's business without thought of profit, in wealth without pride, after praising him to whom will praise apply? After taking milk what more can one take? * Wealth and learning without opposition are both found in him, and ever young ever increasing have like the flood of the Ganges spread through all the world, thus was the greatness which *Polāṭṭa Dandādhipa* had acquired in the world.

May it be well :—In the year 1145 of the victorious increasing era, the year *Srabdhānu*, the month *Māgha*, the 11th day of the moon's increase, Thursday; *Polāṭṭa Dandādhipa*, the *mahā pradhāna* of *S'ri Vīra Narasimha Deva*, the setter up of the Chola king, caused to be erected a temple adorned with 115 golden pinnacles for the god *Harīhara*.

* *Bal unḡa mil unduḡa?* a Kannaḍa proverb.

To describe the glory of that temple :—

Celebrated through all the world as of unequalled magnificence, of lofty eminence, such as none in any former age had constructed, the temple thus built he caused to be constructed so that it should endure, an ornament to the earth. Placing on the eight cardinal points images surrounded by hills, surmounted by numerous pinnacles, with towering golden domes shining like the disks of the sun and moon, after this manner did *Polāṭva Dandādhipa*, a Dharma Rāja among the liberal, erect it. Is it a hill or the peak of a mountain? Is it a sun or a kalasa? The groups of figures, are they the ladies of the points of the compass or shining creepers? That all might thus say, *Polāṭva Dandādhipa* caused this marvel of a temple to be erected for Harihara. A place of brightness expanding like the sun, of lofty fame like donations to the good, like a pond of waterlilies, like the elephants at the points of the compass adorned with bells, thus did he cause the residence of Harihara to be adorned, this *Polāṭva Dandādhipa*, the chief commander of the Yadu king. With a tower adorned with figures having smiling mouths, with numerous lotuses, with high raised knees (?), with plates of precious stones, like the stem of a vine adorned with leaves of pictures and bells, thus a marvel to all, painted with many colors, did the temple of Harihara shine.

Praised by all as the sole chief among Vaishnava emperors, this *Polāṭva Dandādhipa* alone has obtained the fruits of merit, for he obtained the treasure for the creation of the Harihara temple, shining with 100 golden pinnacles. Formerly there was a king *Hermudāpa* who thought to build a temple for Harihara and besought the god, who in a dream said to him, 'You forbear, a devout one will arise who shall accomplish this.' And this *Polāṭva* being directed in a dream saying 'You do this' he accordingly erected the temple and gained great fame. The temple of Harihara, which neither the king Sagara, nor the king Bhagiratha, nor Kārtivīrjārjuna, Bharata, Parācava, Prithu, Dilipa, none of these chief kings of old had erected, this *Polāṭva Dandādhipa* caused to be built, surmounted with golden pinnacles. In the Harihara keśhātra, greater in the earth than Setu, Varanasi and Kurukshetra, and surpassing them in beauty, in this region, attracting all like a magical charm, did *Polāṭva* erect the temple of Harihara with golden pinnacles towering to heaven.

And 104 holy Brahmins, the embodiment of the meaning of the vedas, to the law like its lips, to the mantra its excellence, to the tantra its origin, thus possessed of all ability, caused a metal roof (*vajra hatatha*) to be made for the sake of merit, but *Polāṭva* of greater merit erected the temple.

* More commonly met with as *Peruadi*.

In this Harihara ksetra, famous as *Deśadvāti*, known as *Guhāranya*, celebrated with the name of Jata Lakshmi Nārāyaṇa, with dvārapālaka at the four points of the compass, was *Bāṇavallī*

at *Helāhita*, in the noble *Bāṇavallī*, this liberal king presented them to the 104 Brahmans in order, with pouring of water, *Pādāra* *Daśavādīna* the chief minister of the Indra-like great king *Narasimha*.

What shall I say? Making the temple of Lakshmi Nārāyaṇa a joy to all, he presented certain vritti in *Bāṇavallī* for that temple, to endure as long as sun and moon, this *Pakṣita*, the chief commander of the Yadu king.

None truly besides you was worthy to make these two gifts in the past and none will be in the future. This from a love of merit did you do. Who before erected such a beautiful temple for Harihara.

Whoso with joy preserves this gift will obtain life and wealth. Whoso destroys it will incur the sin of slaying many richis, Brahmanas, cows, and Brahmans vowed in the vedas, in Kurukṣetra and Varanāśi. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

21. Śīla Śasana at Harihara, date A. D. 1536.

Size ft. 7' x ft. 2 1/2'.—Hale Kannada Characters.

	Sun.		Moon
The Donor's wreath-plug.		Logo.	Nandi.

Praise to *Harihara*.—Adored be *Śaṁkha*, brautecus with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. May the god *Harihara*, happy in the side-glances of *Parvati* and *Lakshmi*, grant prosperity to the three worlds. May the god *Harihara*, destroyer of the *Deśiya* race, humbler of the pride of *Maṇmatha*, terrifier of the city of *Lanka*, who brought low the desires of *Duryodhana*, the only being in the world, consumer of the three cities of the *rākshasas*, like *Yama* in the destruction of the world, the cavity of whose mind is filled with the three worlds,—protect the universe.²

Prosperity ever to *Achyuta Deva Bāya*, who resembles in brightness the rising sun or the pleasure-giving crescent moon. His fame, which fills the three worlds, shines as would the mundane egg if split in two (!). Who sooner forms

² Two verses of an erotic character omitted, having to do with the double relation of Harihara to *Parvati* and *Lakshmi* alike.

nidhi, *nīkshapa*, *jāla*, *pīshāka*, *siddha* and *siddhya*,* freed from all burden, in the manner approved by all. And renouncing it *Achyuta Rajendra Mahipatya*, assigned it in permanence, as long as sun, moon and stars endure, for the mid-day offering to the god, and for the food of the Brahmans in the *chattrā*.

Mallanārādhya, son of *Timmanārādhya*, follower of the Yajur veda, of the Vādhūla gotra, a learned man, born in the Koṭisha family, prepared this inscription by order of his master.

22. Śīla Śasana at Harihara, date A. D. 1530.

Size ft. 5 8' x ft. 2 2'.—Has Kannada Characters.

Moṣa.	The donor	A.2. attendant
Nandi.	MDFA. worshipping.	bearing his umbrella.

Praise to *Harihara*.—Adored be *S'ambha*, beauteous with the chāmra-like crescent moon blessing his lefty head; the original foundation-pillar of the city of the three worlds. Praise to that excellent kalpa-vriksha, the form of *Harihara*, which is entwined by the vine the arms of the shining Lakshmi.

In the year 1452 of the era of Ś'āhīrāma, the year Vikruti, the month Ś'rāvana, the 8th day of the moon's decrease, Monday, on the auspicious birthday of Krishna, at the moment of the Krishna avatār,†—while the great king of kings, supreme monarch, ‡ *Ś'ri Vīra Pratāpa Achyuta Rāja Mahādya*, was ruling the earth in peace and wisdom :—

Of the village of *Achyutarājapura*, otherwise called *Baṭṭāpura*, in the *Harihara* country, belonging to the *Pāṇḍya* nāḍ of the *Uchchhāngi-vanṣa*, and which the king had assigned to me for the office of *Amara-nāyaka*—*Narayana Deva*, the son of *Timmarasa* of the treasury of gold, of the *Vasishtha* gotra and *Aś'valayana* sūtra,—presented two shares (two-thirds) for the *chattrā* of the god *Harihara*, and one share (one-third) to *Vaś'vas'vara Arādhya*, son of *Harihara Rāmanandana Arādhya*, of the *Gautama* gotra and *Aś'valayana* sūtra—in the presence of the god *Harihara*, with the ceremony of receiving a coin and pouring water.

* See note p. 2.

† *Jayanti purnima kōṣadollī Ś'ri Krishnāvatāra samayadollī*.

‡ See note p. 23.

This third part may you enjoy from generation to generation, as long as sun and moon endure.

Then making a gift, preserving one is better. By making a gift *svarga* is gained, but by preserving a gift final beatitude is obtained. To all kings land presented to Brahmana is a younger sister, whom neither may any other possess nor take away by force. Then making a gift oneself, to preserve the gift made by another is doubly meritorious. To alienate another's gift is to lose all the merit of one's own gift. Whoso violently takes away a gift made by himself or by another will be born a worm in ordure for sixty thousand years. Those who by force take away land given to Brahmana will boil in the hell called *Kumbhipāka* as many years as the Brahmana from whom they seized it, with their families and descendants, are in suffering therefrom. Whoso carries off the money of an *agravāra*, saying it is for the tribute to the king, or the gift to obtain a wife, or a contribution to save the village, incurs the guilt of incest with his mother. Support the bridge of merit, continually cries Rāmacandra to the kings who come after him.

23. *Sīla Sāsana at Harihara*, date A. D. 1424.

Size ft. 4 4' x ft. 2 3'—Hale Kannada Characters.

	San.		Man.	
Nail.		Tānga with pistol.		Cow stick- ling nail.

Praise to *Harihara*.—Adored be *S'agibha*, beautiful with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. I praise *Harihara*, the moon to the ocean of eternal mercy, the father of *Maamatha* and *Kerimukha* (*Ganesha*), the diadem of the *upaniśada*, adorned with the crescent moon, wearer of the serpent and the *kaustubha*, the remover of fear.

May it be well.—By order of *Nāganna Dharmāyaka*, the *Mahā Pradhāna* of *S'ri Vīra Pratāpa Deva Rāja Mahārāja*, son of *S'ri Vīra Pratāpa Harihara Mahārāja*, an ornament to all worlds, supreme ruler, sole master of the southern and northern countries, a serpent to kings who break their word, a divine protector of Hindu *rajas*, a cage of adamant to those who seek his protection:—

At the request of the king *S'ri Deva Rāja*, did *Dukka Raja* eagerly undertake the following work of merit, . . . the river *Haridra**

* See No. 18, p. 29.

The messengers of *Nāganna Dharmāyaka* the Mahā pradhāna of *S'ri Vīra Pratāpa Deva Rāja Mahārāja*, having brought intelligence that the *Haridra* dam had breached,* enquiring who would undertake the meritorious work of restoring it, looking upon *Chāma Nripātā*, the commander-in-chief of all the forces of the auspicious great king of kings, the paramount sovereign *S'ri Vīra Pratāpa Deva Rāja Mahārāja*, a devoted worshipper of the lotus feet of the *Bhames'vara* linga, worthy with all good personal qualities, son of *Boppa Deva*, a *kalpa* vriksha to his dependents, a *Manmatha* to women, a victor in the battle field, skilled in the four branches of policy, protector of works of merit, fond of songs—(he said) 'the dam which by order of *Deva Rāja Mahārāja* I built to the river *Haridra* having breached, to restore by the assistance of merit the provision for the service and decorations of the god *Haribara* and the property acquired by the *Brahmans* resident in that kshetra, except you there is no one else. That the fruit of the merit of building this dam will according to the *veda* and the *dharma śāstra* be beyond calculation you are well aware. You therefore must repair this work of merit.'

Hearing this order, and with submission undertaking the work, in the *S'aka* year 1348, the year *Krodhi*, the month *Martika*, the 12th day of the moon's increase, Monday, at an auspicious time, *Chāma Nripātā*, with his own hands pouring water on behalf of the god *Haribara* and the *Brahmans*, and committing the work with pouring of water into the hands of *Bullkarasa*, sent him saying 'Do you in my behalf build this dam and excavate the channel' and had it repaired. Whose great glory is as follows:—

Of a form shining with firm friendship, giver of the praises of all the world, filled with the highest good qualities, a moon to the ocean of a good race, devoted to good works, disposed to virtue and merit, glorious as the sun, thus shines *Chāma Nripātā* in the earth. Of a form granting all desires, of a fame which aimed at the points of the compass, unshaken as mount *Meru*, a Yama to his enemies, to his own family shining as an island of jewels, beautiful as *Manmatha*, an abode of all good qualities, son of the king *Boppa Deva*, who can bestow praise worthy of your greatness, *Chāma Nripātā*? To the world as a *Ghoja*, to his enemies a *Dhima*, in protecting the world of great glory, in firmness as mount *Meru*, hymned by all the poets, conspicuous among the meritorious, to the poor as a *kalpa* vriksha, thus famous was *Chāma Rāja*. Distinguished as the faithful protector of those who sought refuge with

* See No. 11.

him, a mighty hero, to the forest of his enemies a wild fire, a new Bhoja was *Chāma rāja*. Thus did all the world praise *Chāma rāja*, the son of Hoppa-
 stipala, the driver off of hostile kings, a lion to the elephant foreign kings, a
 kalpa vriksha to the learned, of undying glory.

(Several more verses in the same strain, containing nothing of importance).

24. Sila S'asana at Harihara, date A. D. 1500.

Sila ft. 6'1" x ft. 2'1".—Hale Kannada Characters.

	Sun.		Moon.	
Month.		Harihara.		Month.

Praise to *Harihara Rāja*.—May it prosper.—Adored be *S'ankara*, beau-
 tiful with the chāwara-like crescent moon kissing his lofty head; the original
 foundation-pillar of the city of the three worlds. I praise *Harihara*, the moon
 to the ocean of eternal mercy, the father of Mamatha and Karimukha
 (Ganesha), the diadem of the upanishads, adorned with the crescent moon,
 wearer of the serpent and the kankabha, the remover of fear. Grant me joy,
 O merciful god Harihara, who on the rākshasa (Bali) the great tormentor of
 gods, men and the serpent world, didst place thy foot and force him down to
 hell. May the god Harihara protect us, who shining in happiness with Lak-
 shmi and Parvati is to them a diadem of pearls, the chāntānāsi glittering with
 generosity to the sorrowful and destitute, the diadem of the upanishads, the
 amulet of protection to the assembly of the gods.

In the year 1452 of the *S'aktirāhana* era, the year Durnāsi, the month
 Magha, the 15th day of the moon's increase, Monday, at the auspicious time
 of the moon's eclipse,—while the great king of kings, supreme ruler, * *S'ri*
Vira Pratapa Sada Siva Mahārāja, was in *Vijayanagara* ruling the kingdom
 of the world in peace and wisdom:—

May it be well.—To the gracious god *Harihara*, lord of all the earth,
 god of all the chief gods, reconciler of the disputes between the *Sāstras* and the
Vaishnavas, who to give a promise to Markandeya assumed the single Hari-
 hara avatār, who destroyed the arrogance of Guha, whose pair of feet were
 placed on the breast of Guha, worshipped by the worlds of Scarga, Martya,
 and Pātala, gratifier of the desires of the faithful, remover of the fears of the
 dwellers in the auspicious forest of *Gubhāraṅga*, lord of *Tripurāṇa*, situated on
 the eastern bank of the excellent *Tungabhadra*:—

* See note p. 35.

Mārga Sakhya Nāyaka, son of Velūr Kāḷappa Nāyaka, the chief agent of *Kṛṣṇappa Nāyaka*, son of Haḍapa Rayappa Nāyaka, who was an officer of that *Sivā Śiva Mahārāja*, a Govinda to the Haḍapa ses, * terrible as the white bodied bearer of the moon (Śiva), lord of *Maniśāgopura*, †—in order that Kṛṣṇappa Nāyaka might obtain merit—presented to the god Śrī Prasanna Harihara and his wives Mahā Lakṣmī Devī and Pārvatī Devī, for a car procession on the full moon day of Chaitra, in order that Kṛṣṇappa Nāyaka might obtain merit, the village named *Gaṅganavasi*, free of all impost; this he repaired, and presenting, felt as if all his desires were accomplished.

Whoso protects this śāstana will acquire the merit of performing the horse sacrifice and of giving shelter to many Brahmans. The extreme sinner who does not protect it will incur the guilt of slaying innumerable Brahmans versed in the vedas at Kāśī, Prayāga, Gaya and Kurukṣetra, of patricide and matricide, and of causing a mother to devour the flesh of her son.

To maintain a gift made by another is twice as meritorious as to make a gift oneself. To resume a gift made by another is to lose all the merit of one's own. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Of making a gift or maintaining one made by another, the maintaining another's is the best. He who makes a gift obtains svarga, but he who perpetuates one obtains final beatitude.

One in form says the *ś'vnti* are Hari and Hara, and thus is he revealed. Whoso causes their division Yama will thrust into hell. That god Harihara, the sole ruler of the world, may he protect us.

Great good fortune be to *Sāraṅpaṇḍya*, son of Chādapurāḷa Kuḍarna Raja, who making application to *Mārga Sakhya Nāyaka* repaired the village of *Gaṅganavasi*, and gave it up for the car procession of Harihara and Lakṣmī. Fortune, fortune!

* *Maḍapurāṣiṁha Govinda*.

† See No. 17.

25. Śīla Śāsana at Harihara, date A. D. 1591.

Size ft. 4 × ft. 1 1/2.—*Has Kausaśa Characters.*

Ball.	Length	Head.	Cow suck- ing calf.
Wandi.			

Adored be *Gaṇḍādhīpati*. May all obstacles be removed. Adored be Ś'ambha, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well.—In the year 1453 of the victorious increasing Śālivāhana era, the year Khara, the month Aśvīja, the 10th day of the moon's increase, Wednesday:—while the auspicious great king of kings, the supreme ruler,* Ś'ri Vīra Pratāpa Ś'ri Achyuta Rājya Mahārāja, was in Vidyadhagara, ruling the kingdom of the world in peace and wisdom:—

The villages named *Belurāḍī* and *Ganganurasi*, situated in the *Pāṇḍya* *nadī*, belonging to *Uchunḡi* *venja*, within the *Harihara* country these two which the svāmi had granted for the office of *Amara Nijak*, have we, *Avasaraḍa Dīkṣita*, son of Annāji Deva, of the Gargya gotra, the Apastambha sutra, and the Yajus śākhā, so as to provide for the offerings of milk and rice to the god Harihara . . . presented to the god Harihara, in order that *Avasaraḍa Devarasa*, of the Apastambha sutra and Hādarāyana gotra, might attain to the world of eternal merit.

In that *Belurāḍī* village, have we, *Avasaraḍa Dīkṣita*, son of Annāji Deva, of the Gargya gotra, the Apastambha sutra and the Yajus śākhā, presented this to . . . of the Atreya gotra, Apastambha sutra and Yajus śākhā, with pouring of water and presentation of a gold coin in the presence of . . . in order that . . . might obtain eternal merit.

Thus is the śāsana given that you may enjoy it from generation to generation.

Of making a gift or maintaining one made by another, the maintaining another's is the best. He who makes a gift obtains svarga, but he who perpetuates one obtains final beatitude. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. To maintain a gift made by another is twice as meritorious as to make a gift oneself. To resume a gift made by another is to lose all the merit one's own.

Avasaraḍa Dīkṣita, son of Annāji Deva, . . . the dwelling of the god Harihara . . .

* See note p. 25.

26. Sila Sasana at Harihara, date A. D. 1277.

Size ft. 10 2' x ft. 3 4'.—Raja Sansada Chakraverty.

Cow sluck-
ling and

Mess.

Enriched.

San.

Golden.

Adored be *Shri Harihara*. Adored be *Shri Raja Mahadeva Lakshmi Nārāyana*. Adored be *Sambhu*, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. May the four arms of *Vishnu* protect you, black as a cloud, hard with the blows of the *Sharanga* bow-string, the pillars of the mantapa of the three worlds.

May the boar form of *Vishnu* protect you, on the tip of whose tusk the earth is firmly fixed like a female bee clinging to the shining white bud of a lotus. May the boar form of *Vishnu* with great affection preserve this gift, on the tip of whose tusk the earth rests like a female bee in the centre of the pure lotus. May *Harihara* protect this holy gift, who in the beginning took the form of the boar.*

May *Ganapati* grant our desires, the elephant-faced, the son of *Siva*, with broad eyes like the lotus, son of *Parvati*, free from old age and death, the light from the jewelled heads of the serpents which bind his waist causing the lotus of his feet to open even by night, lord of the three worlds. May *Saraswati* dwell on my tongue, who holding in her hand, as a jewel of the rosary, the mundane egg created by *Brabma*, is ever praying both night and day for the good of her votaries.

From *Soma* (Chandra,) who rose so glorious as their great original from the ocean which gave birth to *Lakshmi*, arose the mighty *Kshatriyas*. To their dominion succeeded *Yadu*, from whom all the kings of that line have been famed as *Yādavas*. From the appearance of *Rama* and *Krishna* to remove the burdens of the world, from that time has the line been greatly renowned.

In which, as the sole lords of the lady Earth, were ruling *Bhīshma* and others. After whom came *Jaytugi Deva*. His son, powerful, of increasing greatness, of great bravery, by excellence established as superior to all, lord of the earth, was *Singhana*.

When he with joy marched forth to war, and seeing the dust raised by his hosts, all kings fearing brought their wealth and offered it to him, so that the feet had no standing room for the money spread on the ground, he caused

* An indecent allusion omitted.

collection of all good qualities, thus shines *Rāma Rāja*. A moon to the water-lilies the faces of the lot, an embodied Maanatha, of surpassing brilliance, a jewel to the wealth of the Yādavas, lord over the whole circle of the earth, universal emperor (*śārva bhāṣaṇa*), worthy of his illustrious name, thus did he shine, this *Rāma*. Delighting Devendra with his sacrifices, protector of the Brahmins, lord over the world, capturer of the finest elephants among the elephants of his enemies, a lion to the elephants and their lofty vine-covered mountains his enclosures, a white elephant of the points of the compass, shining with fame, may this *Rāmachandra* prevail.

May it be well.—During the rise of the victorious kingdom of *S'ri Rāja Nārāyaṇa*, *Praveśa Praveśa Chakravartī*, *S'ri Vira Rāmachandra Rāja*, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, lord of the city of *Devadīpatī*, a sun in expanding the lotus bud of the Yādava race,* a Siva to the Maanatha the *Mālarā* king, an elephant-goad to the elephant the *Gurjara* king, the establisher in his kingdom of the *Telanga* king, mighty of arm in seizing upon the wealth of the *Moyasa* kingdom, skilled in beating time upon the group of hostile kings (!) :—

The commander of all his household troops was the auspicious *Sāhara Tikhana Deva*, whose descent and glory were as follows:—Born like the commander of the forces of the gods, of unequalled good qualities,

commander of the army of *Ramachandra Deva* king of the world, thus great was *Tikhana mantri*. A hero, liberal, sporting from his great bravery with his shining sword which subdued the valour of all others, master of all the forms of greatness, a bee at the lotus-foot of Vishnu and Siva, of powerful strength, of great fame in the world, was *Sāhara Tikhana Deva*. He shone like a faithful son to the heart's affection of the auspicious *Mahadeva*, like the moonlight of the *chandra* (moon) the mighty king *Ramachandra*. When this *Sāhara Tikhana* with joy went forth to war, the dust raised by his hosts covering the mountains and causing all the sky to appear like the earth, enlarged the (surrounding) ocean; his valour cutting off the heads of hostile kings, brings the spoils of their wealth and lays them at his feet.

May it be well.—The auspicious *Mahā Maṇḍales'vara*, mighty of arm in smiting the heads of the groups of the strongest and bravest of hostile kings, devoted to war, a *Revanta* in putting his horses through their five paces, the creeper of his fame having spread into the utmost corners of all the points of the compass; in encountering the hardest butts from the muscular heads of the

* *S'ri-prithivī-nābhā, mat'ir'āśāśā, parama'vara, parava-bhāṣārāṇa, Indradūpura-avāhānta, Yādava-kūṣa-kamāṇa-kajjal-sikha-bhāṣara*.

wrestler Chandra (vis.), the hostile king, and shutting up their shouts, an able antagonist like the purusa. Nārāyaṇa: by the favour of Tryambaka and Harihara having obtained the kingdom by protecting which he was a powerful right arm, in liberality of gifts a growing Karṇa, establisher of the Kādamba king, dispossessor of the *Hogsa* king,* rejoicing in the abiding prosperity obtained by favor of the Brahman of a virtuous life, commander of all the forces, Nissandra Pratapa Ś'ri Sāhaya Tikkama Deva Rāya, having in an expedition to the south captured the city of *Harasamudra*, accomplished his object, and taking a tribute of all manner of wealth, especially of horses and elephants; while coming thence:—†

The liberal Tikkama saw the city of *Harihara*, the residence of Vishnu the conqueror of Gula, and the place where his faithful votaries obtain multi-
Eura, Kāśi, Varanāśi, Mīmagiri, Gaya, Goḍavari, Ś'rinaga, are famed in the world each for some single excellence, but this Gubhāranya des'a surpasses them, for it owns the power of the Bear (*vāriḍi*), has 104 Brahmanas the gods of the earth, and is the dwelling place of Vishnu. Is it a city or is it the residence of Devendra? Is it the silver hill on which the lord of Gauṛi dwells, standing in the ocean from which Lakshmi rose, this wonder of the world? Never have we seen so rare a place. Thus saying, the minister of *Mahadeva Rāya* made there with joy some gifts of land in the name of his sovereign.

His various free gifts in this *Harihara* agrahara were as follow:—

On account of his victorious expedition to the south, and his visit to the *Harihara* incarnation, he presented a tank, free of all dues and *śikhidhiga*.

And *Sāhaya Tikkama Deva* besought that he might have the honour of building a temple in the city of *Harihara* in the name of his sovereign *Mahadeva Rāya*, thus:—That as this god had with affection granted what his worshipper prayed for, he had with the consent of the mortal creatures there made a free gift, and requested that he too (the king) as a divine incarnation might ever abide in that city. Thus did he this minister *Tikkama*. Accordingly, to the god who had accepted his prayer, he resolved to set up a Lakshmi Nārāyaṇa incarnation of his master *Mahadeva*, and having bought the land, rejoicing the hearts of those 104 (Brahmanas), he informed the king of the date on which he proposed to commence the erection of the temple, (namely) on Friday, the 13th day of the moon's increase, in the month *Chaitra*, the year *Ig'vara*, the *Saka* year 1199. And in the following year, *Bahudhanya*, the

* *Kādamba rāya eṭṭi paṇṇaḥiriyanaṁ, Hogēṇḍa Rāḥ diṣṣapattanaṁ.*

† *Dakṣiṇa dīgviṇya Darasamudraṇama kṛita kēṇya kēri turaṇa mukhya amanta maṭa eṭṭiṇa kappam gōṇḍa kōṇḍuḷli.*

month Magha, the 6th day of the moon's increase, Wednesday, the powerful Mahā Manjālīka-Tiṣṭhama Deva set up the image of Mahadeva Kāya in the form of Nārāyaṇa the universally adored lord of Lakshmi.

And in the year following, the year Prāmādi, the month Phalguna, the 5th day of the moon's increase, Tuesday, the nakshatra being Aśvini, he set up golden pinnacles to that temple, and presented the following lands to provide for the service of the god reigning in Harihara.

That Tiṣṭhama Deva having purchased with joy 4 *maṭṭa* of paddy land belonging to the Beta Gauda tank, at the price fixed by the *sabha*, presented it to the god.

And in the excellent Satraduadiga, paying due respect to the 104 Brah-

(*Best illegible*).

27. Śīla Śāsana at Harihara, date A. D. 1239.

See Pl. 10' 1" & Pl. 3' 1".—Haja Karmaja Characters.

(*The photograph does not include the symbols*).

Adored by Śrī Harihara. Adored by Ś'ambha, besauteous with the chā-mara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. May he protect us from danger

(*Much illegible*).

From the lotus of his navel sprung Brahma, from him Atri, from him Chandra

In that line was born, a wild-fire to the forest of the ornaments of the moon-faced wives of hostile kings, a moon to the ocean of the Yādava race, an ornament of ministers to the lord of Kalyāṇa, destroying with the pillar of his right arm the hostile Kshatriyas, growing in power. The poison of the serpent of calamity he admits not into his throat, association with serpents he does not form, he bears not throughout the three worlds the name of cruel, yet is he truly characterized as (or named) Rudra.

From him was born Maṇaya, celebrated for his great fame, preventing the wives of hostile kings from painting their eyes (*i. e.* widowing them.) Thus having reduced all hostile kings to be his servants, was the Heggada Maṇa, a moon to the ocean of the treasures of the lord of Kalyāṇa, a kalpa vriksha born on the earth, whose words were as sweet as nectar. His wife, brilliant

with the colour of gold, was *Rasavati*, conquering by her good qualities and wealth, by her bright smiles and splendour putting the moon to shame.

By her to the Heggada Nayaka was born *Soma*, the central gem in the garland of the pearls of good qualities, of a fame like the light of the moon, great by the perfume of his goodness, a moon (*soma*) in causing the lotus faces of the wives of hostile kings to shut up, a moon (in raising the tides) to the ocean of the *Heggada* line.

To the lord of the earth *Soma*, the brave *Narasimha* was son, who setting up the wealthy *Chola*, *Pāndya* and other kings, had acquired great renown as a commander of the army. Truly was *Soma* a herd of elephants filled with the water of wealth, else whence flowed the river of his bounty.

By this king, devoted to merit, were many *agrabāras* erected on the banks of the joyful *Kāvēri*, which are praised by many great poets. And in those *agrabāras* (even) the parrots had a knowledge of *rīti*, and were nourished up on the *mīmāṃsa*. In one place they assembled together arguing in the severest critical terms of the *tarka*, in another they beautifully recited *sāhita*, *gajana* and *Agastya*. Thus was it in the mine of learning *Somanātha-nagara*, a brilliant ornament to the world.

And by him were many gods and goddesses set up on the banks of the *Kāvēri*, namely *Parabara*, *S'ri Narasimbes'vara*, *S'ri Lakshmi Nribari*, *Murala-hara*, *S'ri Yoga Narayana*. And on the north east he set up the five-faced *Siva*, *Bijjala's* and others; in the centre *Gopāla*, *Jagādhana*, *S'ri Kesava*, the *Malsya* and other the ten *avatara*s, *Murala*, *Narayana*. And on the walls *Kesava* and others the twelve murtis, *Sankarsana* and other murtis, *Vishva-vaikṣṇa* and numerous other minor deities, *Padmasena*, *Indra* and other gods. *Gira* and all these gods were set up in *Somapura*.

His elder brother was the great commander *Malaiya*, of great good fortune. His elder sister's son was *Matti Deva*, a spear to the bodies of hostile kings, a wild fire to the forest of his enemies, the gratifier of the desires of his dependents, who continually extol his good qualities.

Of great strength was the commander *Soma*, resembling *Karna*, giving his assistance to all the kings of the east he set them up on their thrones and increased their power, the wealth of his enemies he destroyed, *Ganga Pāndura**

Chandisa (*Siva*) had granted him the boon of prosperity as long as sun and moon endure.

Thus in his line was born the reverend *Gangādhara*, praised by all and of great wealth, a sun in chasing away the darkness of the *Chārvāka* and

* A jewelled anklet, denoting championship.

Baudhha doctrines, in *terka* an independent authority, an Agastya avalāra in his skill in swallowing up the ocean of the Jainas; this great pandit illuminated the assembly like a gem.

To that god *Harikāra* was this *Soma* the servant, who had become incarnate in face of the world that he might establish the *advaita* (the non-duality or unity) described in the vedas of Vaikunṭha (Vishnu) and Nilakanṭha (Śiva); who had stopped the growth of the world (in wickedness); by whom the Kāvalya Lakshmi (or Lakshmi of *muksha*) had settled on the lotus hands of all people; who had devoured the flesh of the rākshasas. To Gauri life, to Śrī a soul, adorned by Bhedra, indivisible (*advayam*) and thus a bigamous husband, the crowning glory of the *talua*, O Hariharā, do thou remove my sin; thy lotus feet are my refuge, which will not spare in trampling upon every cause of sorrow; who enjoying unending happiness art of boundless generosity.

The Saka year 1100 having passed, and the year Vābhava being current, *Somavajra* caused a temple with golden pinnacles to be erected at the door of the temple of the god *Harikāra*. May the joy-producing meditations work of the chief commander, Gauṇa Peṇḍāra *Sama*, prevail as long as sun and moon endure.

*An ornament to the beautiful country bordering on the *Kāvēri*, having lofty towering walls surrounded by a deep moat, containing a *soma* street and an *śrka* street, the numerous houses of which were filled with people, was the city bearing the name of *Somanāṭha*, a joy to the eyes of all. There congregated, the excellent Brahmins increased, performing the ceremonies prescribed by the vedas, understanding the meaning of the *āgama*, *talua*, *mantra*, *tandā*, and *terka*; engaged in their individual daily rites, works of merit, and sacrifices; pure, single minded, devoted to acts of virtue, good men. Astonishing was the greatness that *Somanāṭhapura* had acquired from the many great men who had their origin there. Surrounding it were numerous pleasure gardens, in which the trees bent down with foliage, and the fields were filled with grain,

On all sides were tanks filled with lotuses and waterlilies, and with the motion of the waves in the moat the hanging boughs of the trees were waved. Thus was this *Somanāṭhapura*, like the name of the jewel of the earth.

In the middle of this celebrated *Somanāṭhapura* having erected a great temple and adorned it with a god-like incarnation of Vishnu which continued

* The foregoing part of the *śāma* is in Sāṅkṛit, the remainder is in Kōṣṭha and represents good deal of what was stated before.

ever as bright as if just set up, highly distinguished became *Soma chamupati*. And in the Vishnu temple which by his order had been erected in the middle of *Somanāthapura*, Sri Keshava distinguished by the name Prasanna Chenna, surrounded with brightness, to the south of him Gopāla the beloved of the world, Jambūdāna the embodiment of the desires of all; these three murti were the chief and the most richly endowed with all manner of gifts.

And as if in this scene of many victorious processions Vishnu had strung together all the varieties of his forms, many other gods did he there set up, namely, the Matsya and others the ten avatars, Keshava and other deities, Sankarānna of auspicious form, the Varaha form, Nārāyaṇa and other gods the givers of wealth and prosperity, Krishna and twelve other gods the merit of whose worship is incalculable. The excellent Ganapati, Bhairava, Bhāskara, Vishvakarma, Durgi and other gods. Altogether 71 gods adorn the temple which he built in the middle of the city.

And on the north-east side he set up the five-faced Śiva, which in order are Bijjala'svara, next to it Penguḷa'svara, the four-fold Abales'vara, and the splendid Jayavales'vara, and in the middle Somanātha Śivaliṅga. Having securely established these, *Soma Dandādhipa* gained great renown. And the excellent form of Narasiṃhes'vara, the auspicious Yoga Nārāyaṇa, the ever abiding Lakṣmī Narasiṃha, being established in it, the city of Somanātha, shining in the middle of the Kūvēri as the residence of so many gods, was thus rendered worthy of reverence from all the world by the mighty *Soma Dandādhipā*.

(And so on, the conclusion being illegible.)

22. Śīla Ś'asana at Harihara, date A. D. 1171.

Size ft. 6 5/8 x ft. 2 3/4. — Base Karavāṇa Chakravara.

Stand.	Base.	Image.	Carved and engraved.
		LINGA.	

Adored be Ś'ri Harihara. May the kalpa vrksha embodied as Ś'anātha Nārāyaṇa ever grant our desires, whose smiles resemble the brightness of its white shining flowers, whose powerful arms are its branches, whose hands are its ruddy young shoots, encircled by the creepers of serpents, enriched with the four manner of fruits.

May it be well.—While the victorious kingdom of the auspicious *Vijaya Pándya Dasa*,—entitled to the five great drums, *Mahá Maṇḍales'vara*, lord of *Āśvachakra*, son to the sky of the *Yādava* race, a head jewel of brave warriors, his mind purified by meditation on the lotus feet of the god *S'ankara Nārāyaṇa*, an ornament of the *Yādava*, son to the lotus of the *Pándya* *śala*, champion over the smiters of their enemies,defeater of the designs of *Rājiga Chola* * of surpassing greatness, splendid with these and other titles, revered by crowds, an abode of glory,—was increasing in grandeur and prosperity, to endure as long as sun, moon, stars and sky :—

All the chiefs who heeded not his commands were driven out; those brave ones who came to fall upon him, being seized, disgraced, tormented, their bodies worn out, forsaking their places they fled in all directions; how great was the bravery of the king *Vijaya Pándya*.

The dweller at his lotus feet; May it be well.—the *Mahá Pradhāna* was the auspicious *Vijaya Permañi Dandādhīpa*, a lion to the herd of elephants the most powerful tributaries, terrible in the field of battle, his forehead adorned with a wafer mass of the dust from the lotus feet of *Vijaya Pándya*, a mill-stone to the slayers of *śwāmīs*, skilful as *Chānakya* in driving off with powerful incantations the *vīśvasas* the hostile kings, a central jewel to the diadem of the group of ministers, a powerful new *Anjaneya* in leaping over the ocean the forces of hostile kings, his fame was stamped as an ornament of sandal powder on the swelling breasts of the ladies of the points of the compass, having received from his king the honor of the name of *Kumāra*, a promoter of wealth, protecting all the people with even greater care than if his own children, splendid with these and many other titles, in firmly establishing the great kingdom of the king over kings, *Vijaya Pándya Dasa*, his able right arm. Braves who do not ask him for orders there are not in the land, proud ones who despising him will not serve under him there are not, obstinate ones who twisting his orders carry out something different and live, there are not; thus did he manage the kingdom of king *Vijaya Pándya*, what an abode of consummate ability was *Permañi Dandādhīpa*. When refused to do obeisance, them he forced first to do obeisance to himself and then made them do obeisance to king *Vijaya Pándya*. And so celebrated was his government in all the world, that all did him obeisance, this *Vijaya Perma Dandādhīpa*.

Moreover a dweller at the lotus feet of *Vijaya Pándya Dasa*, that abode of the *Lakṣmī* of self-secured victory was; May it be well.—*Kaṭarasa*, en-

* *Rājiga Chola* *manthasagru*. See No. 4, p. 8.

titled to the five great drums, Mahā Maṇḍales'vara, lord of the city of *Banavāsi*, having a monkey flag and a lion signal, lover of the sound of Permaḍḍa drums, the setter up in 84 cities of the frontal-eyed (Śiva) and the four-armed (Viṣṇu), universally known as having performed 15 as'vamedhas in strict conformity with the vedas, having by his power set up in the cave and on the peak of Himavat the chief of mountains a stone pillar describing the surpassing glory of his line, splendid with the mighty elephants he had hound, born in the line of *Mayūra Varma*, the *Kādamba chakri*, lord of *Uchchangi-giri*, obtainer of a boon from *Saṅkara Nārāyaṇa*. *

To him and to *Kaṇakabala arasi*, the moonlight to the chakora and the waterlilies of his heart and eyes, . . . was born *Nāgati nripāṭa*, whose fame made havoc of the lotus gardens the hostile kings. To describe the greatness of his qualities. The terrible shadow of the bodies of hostile kings smitten by the shining sword in the hands of *Nāgati*, the chief of kings, resembled the moon at sunrise (being bloody). Moreover, the serpent of the surpassing strength of king *Nāgati* swatches away as flesh the poverty of the learned, and the best of the lands of hostile kings.

His younger brother, of surpassing bravery, of great good qualities, a dazzling light to the swarms of grasshoppers the hostile kings, was *Hari arasa*.

To that king *Nāgati* was born; as *Karna* in former times to *Sūrya*, distinguished by gifts of liberality, an abode of virtue, a friend of the learned, *Katarasa*.

And to that king *Nāgati* was born another son, skilled in all learning, an ornament to all kings, a *Karna* to supplicants, the celebrated *Māchārasa*.

One day, while that abode of praise and glory, *Nāgati arasa*, chief of a Thousand and, with his uncles *Hamperasa* and *Sattigarasa*, and that *Nāgati arasa*'s younger brother *Hari arasa*, and his sons *Katarasa* and *Māchārasa*, were in the enjoyment of peace and security, listening to the history of the early kings, and the account of their meritorious works †; perceiving that they were as devoted to merit as eager to carry off the lady victory from the forces of opposing kings; remitted the tribute which they received from

* *Trasti savadhāgata-paṇḍita-vahā-s'āṭhā mahā-maṇḍales'varam | Banavāsi-pura vara śhis'varam | abura dhaja nripāṭra lāṅghaṇam || Permaḍḍi tāṇya nripastanam | chatur dāśai nāgaradhīśvita lāṅgha lochana chatur-bhūjanam | jagatādhipāṭas'as'vamedha dīkṣatā kṣitām | Hivataḥ giribāra rāṇḍra s'āṭhara s'āṭhī gaṇadhīpita nijauvaga prabāṭitārjita pādāpa vīḍa stambha | kādha mada gaja mahā mahābhāṇḍanam | Kādamba chakri Mayūra Varma amas'ābhavaṇ Uchchangi-giri nāṭham Śrī Saṅkara Nārāyaṇa Nam lāṅgha vara prasāda evaśīṭa Katarasam.*

† *Saba saṅkṣāṭha vāṇḍadāṇa vāṇḍa andu dāṇava vāṇḍi rāja chavita dāṇavuna kṣṭhi s'rasavaḥ datta s'rasavāgāḥ.* See note p. 2.

Kāśhāra, the ancient agrahāra of the god Śaṅkara Nārāyaṇa, together with the dues they received from the cultivation of the beautiful channel; and in the Śaka year 1098, the year Vikrīti, the month Pashya, the 1st day of the moon's increase, Friday, at the time of utterāyana saṅkramaṇa, presented them, with pouring of water, at the divine lotus feet of Śaṅkara Nārāyaṇa, to endure as long as sun and moon.

Whoso maintains this gift will obtain the merit of presenting at Varanāsī, Kurukṣetra, and holy bathing places; at Gaya, Prayāga, in the dwelling of Śaṅkara Nārāyaṇa and other most sacred places; at the auspicious times of new moon, the sun's eclipse, uttardīyana saṅkramaṇa and *vyāti pāta*; to a *s'ankha* (a trillion) and a *mañd-s'ankha* (a quadrillion) of Brahmans, versed in the four vedas and their vedāṅgas, masters of all learning, of incalculable merit; to each one separately, a score of golden coloured cows, and golden *koṭiṅgas* decked with jewels, together with milking cups of bell metal, according to the *sāstras*. Whoso destroys it will incur the guilt of slaying with his own hand that number of Brahmans and cows in these holy places at those times. Of making a gift or maintaining one made by another, the maintaining another's is the best. He who makes a gift obtains *svarga*, but he who perpetuates one obtains final beatitude. Merit is a common bridge for kings. This from age to age deserves your support, O kings of the earth. Thus does Rāmachandra from age to age beseech the kings who come after him. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

(Here follows another *s'āmana*, dated 2 years later.)

May it be well-- In the Śaka year 1095, the year Nandana, the month Bhādrapada, the 3rd day of the moon's increase, Wednesday: the auspicious Mahā Pūrnimā, *Durgarasa Dandamāyaka*, adhikāri of the *Banavasi* 12,000, whose father, a worshipper of Indra and Viṣṇu, a mine of good qualities, was *Permaḍi Dandābhikṣita*, his mother the celebrated and fortunate *Mohādevi*, his younger brother, served by all the learned, *Soma Deva*;—this *Durga Dandābhikṣita*, obtaining greatness in the world, a moon to the ocean of the Viśvāmitra gotra and thus no common man: presented in the ancient agrahāra of *Kāśhāra*, 100 *gadyāna* to the 100 Brahmans, in order that they might devote one *bāga* a month for the lamp of the god, as long as sun and moon endure; thus did he give, with pouring of water, that the Brahmans might provide for the god Śaṅkara Nārāyaṇa.

29. Śīla Śāsana at Harihara, date A. D. 1379.

Size ft. 7 4' x ft. 1 10'.—Haf. Kannada Characters.

Cow	San.		Mon.	
Nandi.		LINGA.		The Donor* Priest.

Adored by *Sri Harihara*. Adored by *Śaṅkha*, beauties with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds, Obeisance to *Gangēśa*, on the drops of moisture exuding from whose temples the bees delight to cluster. Supreme is the original Bear, by whom uplifted the earth with its growing crops appears as if still horripilated with joy. May the glory in the form of *Harihara*, the creator of the world, ever grant prosperity, who boasts in the rivalry of the joint wives *Pārvatī* and *Lakṣmī*, who presents the appearances of the rain-cloud associated with the cloud of autumn, the supreme cause of the creation and destruction of the world.

Ever active in the world is the mighty *Yādava* race, an ornament to the earth, an abode of great minds, beautiful, the birth-place of good qualities. As the bright spring causing the flowers to bloom adorns all the other seasons, so did the king named *Saṅgama* adorn that race with his high qualities. The streams of moisture issuing from the temples of the herds of his lusty elephants caused all other streams to appear like the river of *Yama*.

The kings *Harihara* and *Bukka* protected the earth as if *Bala Rāma* and *Kṛṣṇa* had again united for its preservation. *Harihara*, the elder brother of *Bukka*, having subdued by his might all hostile kings, ruled over the earth, all kings in which desiring his service continually were his commands like garlands around their necks. Afterwards his younger brother *Bukka Rāja*, celebrated in the world, governed the city named *Vijaya* in the same manner as *Kṛṣṇa* ruled the beautiful city of *Dvāraka*.

From that *Bukka Rāja* was born the glorious *Harihara*, as the splendid moon arose from the milk sea. In that same city did *Harihara* dwell, as in former times *Rāma* dwelt in the midst of the city of *Āyodhya*. Its rampart was *Hemakūṭa*, its mount the auspicious *Taṁgalakṣma*, its guardian the world-protector *Vīrapātaka*, its ruler the great king of kings *Harihara*. The golden zone of the land *Kāncōṭi*, the incomparable *S'āthapāra*, words fail to give a description of these.

* Or Garuḍa.

Haribara, the successor of *Dakka Rāja*, at the time of obtaining the government also obtained a minister, *Mudda Danṣeṣha*, who by his policy alone daily overthrew the might of hostile kings, resembling *Samantra* the minister of the heroic *Rama*. (*Much Regalle*.) Whose sword was a creeper through fear of whose falling upon them the wisest of kings were continually in a tremble, the rivulets springing from the water poured forth by him in making his gifts united into a great river and converted an unirrigated into an irrigated land.

This *Mudda Danṣeṣha*, a *kalpa* vritāra to his supplicants, forming an agrahāra by the name of *Mudda Danṣeṣha-pura*, at *Kottira*, near *Uchchangī durga*, and making a large tank:—In the Śaka year reckoned as *sas't, hā, s'āhā, chandra*, (1301), the year *Siddhanti*, the month *Kārtika*, the 12th day of the moon's increase, Monday, at the auspicious time of *Hari-pada*, making 36 vritās for Brahmins, presented to the god *Haribara* 12, and to the Brahmins 24. Thus were all given.

That all may clearly understand, the boundaries of the land are here written in the *Kanṇaṭaka* language. North-west, the white stone of *Tugilappa* at the boundary of *Mudubade Basahalli*; thence east, the black stone of the *Beddara-doddi* of *Kindadaratti*; thence east, the *Doneya-kola*; thence east, the white stone at the three rocks below the *Besaru-katte*; thence south . . .

(A great part of the inscription washed off here, in which apparently the boundaries were continued, and the names of the Brahmins entitled to the land, with their *gotra* and *śātra*, given.)

Merit is a common bridge for kings. This from age to age deserves your support, O kings of the earth. Thus does *Rāmachandra* from age to age bestow the kings who come after him. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Land presented to Brahmins is to kings as an only sister, neither may she be enjoyed nor ravished away, (otherwise, nor subjected to taxation.) Of making a gift or maintaining one made by another, the maintaining another's is the best. He who makes a gift obtains *avarga*, but he who perpetuates one obtains final beatitude.

May this gift of *Mudda Danṣeṣha* continue without disturbance as long as sun and moon endure. Great prosperity! Fortune, fortune!

S'ri Haribara Rāja's approval;

S'ri Virupākṣaḥ.

From the whole of this agrahāra created by *Haribara Deva* one vritti

was given to *Bhaktadara Bhagga*, a celebrated *Vāsishṭa*, which, added to the 36 given before, made 37.

The *agrahāra* holders' approval :

S'ri Harihara.

Among the carpenter engraved this great *śilā s'āsana* for the god Harihara and the worthy Brahmins of *Dandamātha-pura* named after the minister Mudda. Fortune, fortune!

30. Śilā S'āsana at Harihara, date about A. D. 1157.

Size ft. 7 × fl. 2 6'.—*Early Kannada Characters.*

Kannāḍi.

LINGA

Now much-
ling used.

A glory there is in the form of *Harihara*, in colour like a blue waterlily, eternal, causing the roots of the kandali trees the joy of its worshippers to spread. May *Harihara*, beloved by Lakshmi and Pārvati, of a splendour valuing both light and shade, lord of the earth, a beloved jewel to sarga, having Garuda and Vrishabha as his vehicles, of a brilliant form, grant to *Soma Bhūpati* lasting prosperity and long life.

were the *Chalukya* emperors. In succession to whom,* destroying a certain son of a *rākshasa* (*śava suta*) who with enmity had carried off *Taḷa*, born as a lord of justice, in valour Vikrama himself, subdued the dominions ruled by the *Nāṣṭra kīṣa* kings, and restored the *Chalukya* race.

Afterwards his son *Satyās'raya* ruled the world. And after him *Vikramāditya* his younger brother's son ruled the world. After whom, his younger brother, with a fame as splendid as the light of the moon, the able *Appaya* ruled the earth surrounded with the seven oceans. *Jaya Śiva* then ruled the lady Earth, whose breasts are the swelling mountains, the leafy *kaṇṇa* trees her tresses, engirdled by the sea as with a zone.

Afterwards when *Ahaṇa Maṇa*, a crowning ornament of kings, accomplishing what even Brahma had not done, ruled the world, the regents at the points of the compass forgot their cares and were at ease. His son, who caused the hearts of his enemies to burn, superior to all kings,

Soma Deva obtained renown. His younger

* *Adikramavādī*.

brother *Vikrama*, tying up the mouth of *Nepāla*, and showing the might of his arms by conquest of many other kings, ruled over the whole circle of the earth. His son, distinguished in all learning, having made the tour of victory, a *Man-matha* to women, praised throughout the world, *Bhailoka Malla*, gained renown. His son, *Jagadeka Malla* then governed the earth. Destroying the *Pallava* and *Milava* kings, he ruled over the *Pallava* kingdom, from which he had driven the king; lord was he over the *Lāṣa* kingdom, the king of which stood with folded hands placed to his forehead; the *Kalinga* king and land he reduced to the greatest straits, and by his great might subduing many kings he gained great fame. His younger brother was *Nārmaṣi Tailapa*, shining with a sword which was solely engaged in smiting through the groups of his enemies, of a fame as pure as the moon.

At that time *was *Dijjala* king, who shone with a sword which destroyed all the enemies of the earth, able in subduing the mightiest enemies, excellent in victory

The whole of the *Chakṛtya* army did he protect, devoted to the service of the feet of the *Chakṛtyas*, adorned with the gems of good qualities, obtaining the name of *Sakṣya Nāyaka* (the hountiful chief).

At that time, while the abode of good qualities *Kasavaya Nāyaka†* was ruling the *Bomavasi* Twelve Thousand, punishing the evil and protecting the good ‡—An asylum of peace was that *Fanavasi*, the native land of wealth, the stall in which prosperity was tied, the cradle of virtue, the birth-place of the learned, the region free from fear. The people in all parts of that nīd on every side shone with the colour of gold, all the points of the compass were filled with perfume, the gardens were filled with trees, the land was full of running streams and ponds, in which appeared lotuses and waterlilies with swans between. And the land was full of pleasure gardens

And it shone with the brightness and beauty of women's faces

And in that nīd was the *Nāgara Maṇḍa Karpasa*, in which was no garden that was not surrounded with numerous bees clustering on the lotuses in the ponds, no ponds in which the lotus did not grow, no town around which cool streams did not flow. And ever was it bright with groves of *punnāga* trees, of *nāga* and *champakā* trees, and of the *nāga* creeper. Thus was the

* *Vara kīlakaṭa*.

† See Nos. 33 and 43.

‡ *Dasakṣa nigraha śikṣāśāstraka pāraśaram*.

Nāgara Khanda a splendid setting for gems of beauty. Containing numerous sandal trees filled with most fragrant oil, it enraptured the minds of all like the young new moon.

Ruler of the *manuṣya* of this beautiful *Nigara Khanda* Seventy,* a moon to the waterlilies the faces of women, famous in the earth was *Soma arjūna*, who by his supremely excellent government converted this *Kali yuga* into the *Erica yuga*, raising the waters of the ocean of pleasure, surrounded by the splendour of his fame even by day he shone with the moon-like radiance of *Rama-chandra*. The pure race from which sprang a portion of the glory of the master of that manala, the jewel of the region, was as follows :—

As if *Indra* had himself become incarnate under the excellent *kadamba* tree, so was born the king *Mayūra Varma*, the disperser of his enemies, revered by crowds of kings. Shining with an eye in his forehead, he assumed the government by his might, as if all the kings had assembled and placed the crown on his head. Increasing under the thick shade of the numerous *kadamba* trees, that race became (known as) the *Kadamba kula*.

And when many great kings had been born in that fortunate race after *Mayūra Varma* with the flaming eye in his forehead :—*Varma Deva* † arose, the sole ruler of the world, the rays of whose fame spread like swans at the ten points of the compass, whose form gave delight to the eyes of all, whose unflinching bravery troubled all the hostile kings, whose *Kshatriya* qualities overcame all the *Kshatriyas*, thus did he shine. As no kings are in the world to compare with the king born in the *kadamba* grove, so gaining great superiority his fame filled all the points of the compass, this *Varma*. That king's wife, *Kūṭala Devī*, like the moon in autumn, like a *kalpa* creeper of the modern *Manmatha*, praised by all people in the world, an abode of learning, to her dependents a cow of plenty, was greatly celebrated.

Their son was *Bohya Deva*, famed as in great bravery like *Arjuna*, in liberality like *Karna*, in purity like *Bhisma*. Can the sea compare with him as a treasury of good qualities, can a mountain compare with him in grandeur, or *Hari* in valor, or the moon shining at night in splendour, or *Manmatha* in beauty of form? Far was he above these, *Bohya Deva*. His wife was *Sirī Devī*, a *kalpa* creeper to her dependents, a jasmine creeper to the bees the eyes of her husband, a *khūṭa* creeper to the *kūṭila* the learned,

* *Anta sagalyanta Nigara Khandaṁ upastava manugakṣa adhipatigac.*

† See No. 19.

To these two, as to Hari and Párvatī was born Kumāra, to Nārāyaṇa and Śrī Maṃmatha, to Indra and Indrāni Jayanta, so, lord of a pure fame, was born *Sogi Deva*, praised by all the world. His son was *Soma*

(The rest of the inscription is knocked off. Apparently records a gift to Harihara by the last named Soma.)

31. Sila S'asana at Harihara, date about A. D. 1180.

Size ft. 5 10' x ft. 3 5'.—Half Kannada Characters.

Nandi.	Harihara with Garuda * in a temple.	Cow rock- ling call.
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(The inscription is so much defaced, a great part being knocked off, that no more than the following can be connectedly made out.)

While the mighty Kalachurya emperor Nissanka Malla Senkuma Deva was ruling in peace and wisdom in his capital of Kalyāṇa :—

The dweller at his lotus feet

32. Sila S'asana at Harihara, date about A. D. 1165†

Size ft. 7 9' x ft. 2.—Half Kannada Characters.

A weapon (?)	Sun.	Moon.	A weapon (?)
	LINGA.		
Nandi.			Cow rock- ling call.

May it be well—Obeisance to Vishnu, having the lotus navel, the able, the giver of the boon of happiness to gods and Brahmans, an ocean of power. May the task of the original mighty Boar protect you, to which the earth clings as its consort, whose light irradiates Pātāla and the earth.

Surrounded by an ocean fearful from its mighty rear, luminous with the rays of glittering gold and clusters of gems, casting up spray which filled the sky and reached to all the points of the compass,—was Jambu-dvīpa. In the exact centre of Jambu-dvīpa, thus surrounded by an ocean full of jewels, above the Mandara mountain, whose peaks overturned by the gods were the landmarks of countries, around the summit of which the constellations revolved, the abode of the chief gods. An ornament to the south of the Mandara

* Or the deity worshipping.

† From No. 9 it appears that Vīra Pādhyā was ruling in 1165; and from No. 35 that Vīra Pādhyā was ruling in 1167. The present grant seems to belong to the class of Vīra Pādhyā's government.

mountain, was the *Kuntala-des'a*, lovely with its beautiful fields, splendid towns, and groves which resembled the tresses (*Kuntala*) of the lady Earth.

Of that *Kuntala-des'a* were many *Chalukya* emperors the rulers. In succession to whom (*atitramanadai*) :—The world was obtained by *Jagadeka Malla*, who utterly despoiled the wealth of the *Mallava* kings, who forced the group of *Pallava* kings to hold the apron, * the kings of the *Zaita* country to place their folded palms to their forehead, who increased the troubles of the sign of the *Kalinga* kings, so that all the world praised him as the exhibitor of terrible valour.

At that time, (*tat kalada*)¹ was *Bijjala* king, whose mighty arms were a refuge to the earth, the serpent of whose sharp sword swallowed up the air of the lives of boasting enemies, the bounty lovingly bestowed by whom filled all lands with satisfaction, whose glory filled the ears of the elephants at the points of the compass, thus was he praised by all people.

Devoted to the service of the feet of that king, was *Sri Vira Pandya Bhaga*, an ocean to the gems of all good qualities, subduer of trouble from his enemies. His younger brother was *Nigalanaka Malla Kama nripala* †, versed in all learning, receiving the submission of many brave hostile kings, devoted to happiness, Harihara and Brahman. His eldest son was *Sri Vijaya Pandya*, son of the learned *Pandya Raya*, a son to the group of lotuses the learned, a splitter of the manjalika with the vajra of Gandagiri, brave in war.

While the lords of the *Pandya-mangala* were ruling the *Nayanavaradi* Thirty-two Thousand with justice, the origin of him of the *Sindhu vans'a* who was serving them, was as follows :—

By the union of *S'iva* and *Sindhu* was born a son, to whom *S'iva* himself with affection gave a name *Saiv* . . . , together with the protection of *Indra*. Considering that unless nursed with tigress' milk he would not be brave or pure, *S'iva* with affection created a tigress, and that infant drinking the tigress' milk grew. ‡ Moreover appointing *Mallai Devi* to be his assistant in war, § he gave him a second name of *Kishori Sindhu*. On receiving

* A sign of submission. The treatment of each king is described in a play upon the name.

† See No. 41.

‡ *Sindhuvarapada antaryama ante-tyaga* [*Siva Sindhu samvedind adbhavavilasa gritha kumhara stava pararam Nayan ityan alda Sai* . . . van isantender Agori Raja rukshai sadhana] *puti-alam kaidalode kalipagan parivan alda Gauripati tana clavin pulgana nirmanise puti-alam kaidu bejalen a s'iva dharyala*]

§ *Sangramakha sakhyayaganda*, *devasa*.

that, and being directed that *Karakāsa*, the residence of yogis (*yogi pīṭha*), was to be his abode, thither he came, and by the might of his arms speedily slaying the groups of kings there, this king born of the *Sindha* line ruled the country, all the people ever praising him as the mightiest among kings, the bravest, the best, and the most illustrious by birth.

May it be well.—The Maia Manjales'vara, entitled to the five great drums, lord of the city of *Karakāsa*, possessor of all lands through the boon bestowed by *Mātaṅgi Devi*, to the Lakshmi of victory an earring, conspicuous with a blue flag (*aiṣa dhvaja*), a Karna in bestowing gifts, rejoicing in the sound of the *madali* (a drum), adorned with the gems of good qualities, a son to *Sindha*, of a victorious arm, of the family of . . . *ai Rāja* an ornament to the good, having the signet of a tiger (*vyaḡhra mṛiga bhāṣhāṇa*), donor of gifts of gold, the abode of bravery, to enemies as fearful as Vishnu, an elephant-grad to those bearing the emblems of the . . . the *śaṇha* (coach), and the *haragata* (saw), a wild-fire to the grove his enemies, this *Sindhava Deva*, with his long arms (*nīṭa dāi*) ruled many lands within the 4,000 of *Sindha* and *Karakāsa*.

And in his line many more ruled. Among them, an ornament of surpassing valour, possessed of many royal spoils won by the might of his powerful arms from hostile kings, bold as a lion, an Agastya to the ocean of his enemies' forces, thus praised by all people in the world, *Pirā Beṭṭarasa* obtained great renown. His wife, a combination of all good qualities, more illustrious than Sita or Pūrvaṭi, was *Darākarasi*, famous as if the originator of conjugal affection then first discovered.

By the merit of that husband and wife a son was born to them of surpassing bravery, *Nāgarasa*, who ruled the world. To him was born a most fortunate son, *Beṭṭarasa*.

(Some unintelligible,—praises of *Beṭṭarasa*.)

Afterwards in that line, arose *Deva narapūṭa*, glorious with wide-spread fame, chief among the number, of great bravery in defense, ever increasing in policy, reverencing the worthy, promoter of bravery, glorious in fame, splendid as the sun of exalted fortune, of great valour.

(Some illegible, referring to the same.)

Like the milk sea from which sprung Lakshmi, or as Ś'iva unites with Parvati as his other half, so did he with the Lakshmi of prosperity; as mount Meru is a refuge to the gods, so was he a refuge to the learned; as Vishnu for lofty valour, as the sun among the stars, so was he a sun among the virtuous,

a sea of modesty (*vīraṅga*), a mighty one in the world, of exalted merit was *Deva narapāla*.

To this prince (*hūmāra*), who was as a moon to the ocean of the *Sindha* race, *Bettala Devi* was the chief queen (*agrat mahishā*), in beauty, grace and conjugal affection, superior to Rati, Parvati and Arundhati, the mistress of his house. All the world praised her as in descent, in strength, in stature, in grace, in good fortune, in resolution, in the charms of beauty, in wealth, in disposition, in affection, a jewel of women, in devotion to her husband a *Sita*.

His younger brother, of virtuous life, delighting in exercise with chariots, able in putting down the beasts of the proud, was *Matti Deva*, of wide-spread fame. His younger brother (a second one), whose renown filled all the world, an abode of all high qualities, bearing great affection to his elder brother, was *Ayavasa*, like Krishna to Bala Rama, like Bhīmasena to Dharma Rāja, like Lakshmana to the world-renowned Rama, possessed of firm faith, virtue and purity, modesty and courage, esteemed as a man of great purity, he remained with his elder brother. As if liberality had once more opened its eyes, or Karma was again born into the world, so was he esteemed for his gifts, this *Ayavasa* revered by all.

The eldest son of that *Devavasa* was *Rājavasa*, whose fresh glory in his father's kingdom was as follows:—Of great power in protecting with his arms the world, in war terrible as a lion, to courtesans a Mammoth, the king was to him like his minister (!), his enemies, whither had they fled? a prince ever mindful of the learned in order that his fame might never diminish. To this ornament of the *Sindha* line, the loving *Buchala Devi* was the wife, whom all the world praised as akin to virtue, in all graceful charms resembling Parvati, Sarasvati and Lakshmi.

To this husband and wife, as the moon from the milk sea, as the sun from the eastern mountain, as Brahma from the lotus of Vishnu's navel, as an offspring of the Lakshmi of good fortune, was born a son *Is'vara nripāla*.

(A few verses in praise of him and his sword. The rest of the *s'āsana* negligible.)

33. Sila Sasana at Harihara, date about A. D. 1160.

Size ft. 3 4' x ft. 5 11'.—Hale Kannaḍa Characters.

Maṇi.

LIT. G. A.

Hale.

Cow mark.
lit. calf.

Obeisance to the divine form of *Harihara*, of surpassing glory, the eternal, the one, he who causes the kadali trees the joy of his worshippers to flourish. May *Harihara-murti*, uniting in a single form both *Śiva* and *Viṣṇu*, lord of all worlds, exceeding the comprehension even of *Harihara* the chief priest (*paramārādhya*), ever establish the desires of his favourite *Dandadhīpa Barmasaraṇa*.

A Brahmanī girl (*śūnara putrī*) having paid worship to *Śiva*, seated on a hide, in order to obtain the fulfilment of her desires, she had a dream, in which *Śiva* himself embraced her and she conceived a portion of his glory. Having thus conceived, when nine months were accomplished, it happened that she bore a son named *Kriṣṇa*, possessed of great beauty, of surpassing courage, bearing all the marks of fortune, famous in all learning.

He slew in *Kāṇḍjara* an evil spirit of a king who was a cannibal and followed the occupation of a barber,* thus obtaining great fame among all people. Placing him between the teeth of *Yama*, this king *Kriṣṇa*, by the might of his arms, took possession of the government of his kingdom, and reducing the nine lakh (country of) *Dahala māṇḍala* to obedience to his word, ruled in peace, an ornament of the *Kaśābhūti kula*.

And in his line many kings ruled, in succession to whom (*atīkramagadaḥ*), *Kannama Deva* obtained a name in the world, by his form, his beauty and his skill, the founder of the science of captivating haughty women, the originator of bravery in the subjection of proud enemies, the creator of a fame which resembled the brightness of the moon when it rises in the east. To this illustrious king, like an additional pair of arms, favourites of the *Lakṣmī* of victory, were born two dear sons, *Saṇḍa Rāja* and *Bijjala*. The elder of these, *Bijjala Deva*, a treasury of emulation, established himself in that excellent kingdom, and with the point of his sword causing the groups of hostile kings to bow before him, engaged in the task of conquering the world, that he alone might be worthy of estimation.

To that king's younger brother, shining like the four arms of *Viṣṇu*, or

* *Uḍḍiṣṭa nāpita-karmasādhā na śreṣṭha nara-sāhaya-bhaktasūryaṇa nṛpāraṇa. Sarvaśāntaṇa sāmāhārit.*

the four tusks of Airavata, were born four famous sons, *Nanamugi*, *S'ankha*, *Varman*, *Kamara* and the celebrated *Jagama*.

The eldest of these, *Nanamugi* After-
wards his younger brother *Vivata Jagama* became conspicuous by his policy ;
those kings who came near to fight him he seized in a grove, those kings who
escaped and fled he cast in Yama's face, thus punishing them according to his
pleasure, while those who fell at his feet he treated with the utmost respect,
thus obtaining the praises of all the world. His son, who when engaging in
war with hostile kings was seized with great fury and cast them headlong into
an ocean of trouble, who was the promoter of his dependents, whose life put to
shame the purity of the life of Manu, how great was he *Paramā* Bhāpālaka.

To that king was born, a treasury of valour, *Bijjala Deva* with whom
was born benevolence, with whom was born the love for him of the haughtiest
women, with whom was born for the
groups of boasting hostile kings, and a time of festival for kings who were
his friends. To all the world his powerful arms were a refuge, the serpent
of his sharp sword swallowed the air of the lives of boasting enemies, his
donations lovingly bestowed filled all lands with gratification, while his glory
filled the ears of the elephants at the points of the compass; thus was he
praised this *Bijjala Kshonipāla*. Some kings who came trembling with fear
bitting their fingers and letting the betel drop out of their mouths, to be-
seech that he would not bear them enmity any longer, these ignorant chiefs he
guided as with an elephant goad. Save giving such protection, could he pro-
tect the elephants, the horses and chariots of those who came to him ? When he
placed the crown of the kingdom on his head, all the harvest were filled with
alarm, and by his might and his rage he soon poured boiling water on the roots
of the mangalika and at last exterminated them, altogether, this ornament to
the glory of mighty emperors, *Bijjala Kshonipāla*.

How with one tongue can I praise the growing greatness of this *Gārishta-
ga Mañā*, for he so destroyed the might of many kings who came against him
with united forces, as if all the elephants and horses in the world could not avail
against him. The heads of those kings who opposed him

. those who thought themselves unconquerable would he
leave with life ? those who came to overthrow him would he leave without
cutting in pieces ? so mighty was this *Bijjala Deva*.
As Agastya born from a pot drank up the ocean, so did this ornament of kings
swallow up all the earth.

May it be well—While the victorious kingdom of *Srinad Kūja Raja Chakravarti Tribhuvana Malla Bijaya Deva*, entitled to the five great drums, great king of kings, lord of the city of *Kālanjara*, having the flag of a golden bull, with the damaruga, turya and nirghasana (kinds of drum,) a sun to the lotus of the *Kalachuri* race, invincible hero, a *Mara* in honour, a light among great warriors, an elephant-goad to the mighty, master of elephants, a cage of adamant to those who sought his protection, in valour a *Ravana*, a brother to the wives of others, *Malla* of the *Śaṅkara Siddagiri-durga*, valiant as *Rama*, a lion to the elephant the hostile kings, *Nissanka Malla*, distinguished by these and other titles;* was increasing in wealth and prosperity, to endure as long as sun and moon :—

The dweller at his lotus feet was *Kasavaya Nigaha*,† of sincere wisdom in benefiting his master, of a form of beauty like that of *Maṇmatha*, liberal as *Kāmaśrnu*, distinguished in gratifying the desires of Brahmans, of surpassing ability in destroying the groups of elephants the boasting hostile kings, famous was the land which owned him. Resting with great affection at the two lotus feet of the great king *Bijaya*, the chief of the monarchs of the world, by valuable gifts, by eloquence, by promoting the performances of meritorious vows, he increased his wide-spread fame until it filled all the points of the compass. In discrimination a *Rakmāṅga*, a second *Dharma Raja*, a new *Prabhata*, in purity of life a *Bali*, thus was he praised by all the people in the world.

His nephew (*nandana*) was *Bannamarasa Dandanūtha*, praised in all lands for every good quality, of great fame and courage. His father was *Mānjala Deva*, born in the line of the emperor *Sagara*, his mother was *Bayila Devi*, famous for her matchless beauty, his father-in-law was *Dolha chamupati*, a treasury in making gifts of horses. Thus pure by descent was this *Bannama*. Beautiful as *Maṇmatha*, glorious as *Clandra*, of great wealth

Having slain without exception the hostile kings, he cared naught for the opposition of *Hoyasaja*, and meeting him on the battle field drove his wounded forces into the *Tungabbadra*, whose waters were so red with their blood as if

* *Sesati samahigata pancha mahāśakti mahārājadhrījaya, Kālanjara-pura varāṇasavaram, pāṇmaras upādhyakṣarajam, damaruga tūrya nirghasana, Kalachuri kṛāṇamala nārī-tanjan, kṛāṇa panchajanya, nāṭya kṛāṇakṣama, nāṭyaśrīdityam, kaligai mīkṣam, gaja śrāṇaṇa, śaravagata vāṇa pūjaram, prādiga Lakṣṇaśarāṇa, para nīri anāṇḍaram, Śaṅkara Siddhigiri durgā Māllam, chakravāṇa Bhoṇam, upādhyakṣarajam, Nāṭya Malla nīmī pūṇastī śhīta.*

† See No. 43.

died with kunkuma from the bathing place of women, and such they were. On destroying the force, every one exclaimed that he had surpassed Adisessa and was an ornament to the most illustrious, thus exalted was *Baranava Davanātha's* greatness.

To his king *Bhājaja Rāja*, he with devotion gives advice, saying, 'From this fort alone we may subdue the hill forts, the sea forts (or forts with a moat) we may cast into the sea, the fire forts we may consume with the fire of our valour.' How brave was this *Baranavasa*.

Food to eat, clothes to wear, and many other benefits does he confer on the people. Weapons of war does he bestow and thus subdue all hostile kings. He with his ministers, all of whom were truthful, sincere, mighty of arm and meritorious, was a treasury of favour to his friends, in promoting Brahmanical rites a place of their daily growth. His high descent, his worth in war, his commanding person, his disposition befitting that form, his fortune equal to his disposition, his prudence equal to his fortune, his skill equal to his prudence, all these qualities uniting adorned him.

Among his *karnams* was *S'ridhara Nāyaka*, a great warrior, of excellent life, glorious as the sun among the *karnams*. By youth, by generosity, by power of administration, in gratifying the desires of all applicants, *Vengana Nāyaka* was famous among the *karnams*.

While *Baranavasa Davanāyaka*, surrounded by all these *karnams*, was ruling the *Baranava* Twelve Thousand punishing the evil and protecting the good, one day when the subject of *dharma* and its greatness were the topic of discussion—

(A few lines follow which appear to be in praise of the town *Harihara*. The *sūcra* then ends and is evidently incomplete).

34. S'ila Sasana at Harihara, date A. D. 1147.

Size ft. 9 3' x ft. 3 3'.—Date Kannada Characters.

(The commencement and much of the body of the inscription illegible.)

To the south of it shone *Bharata varsha*, in the middle of which was the *Kuntala des'a*, shining like the tresses (*kuntala*) of the lady earth. The rulers of that *Kuntala des'a*, matchless in valour, of immense wealth, who, adorned with every good quality, were as bridegrooms to that land, were the *Chalukya* kings. The origin of whose line was as follows:—

From the profound ocean of the navel of Vishnu, the lord of Lakshmi, sprang a lotus, fragrant with delicious perfume; from the ovary of the lotus of that navel came forth Brahma, from the lotus of whose heart sprang the true founder of this race, the highly renowned *Harita*. His son was *Harita*, from the moisture of the palm of whose hand was miraculously born *Sattiana Deva*, holding a drawn sword and teeming with all wisdom.*

From that *Satyádeva Deva* the *Chakshya* line acquired fame. And in that line many kings ruled with power and glory. By their valour acquiring greatness, by their splendour striking terror into the hearts of their foes, for whose greatness no simile can be found, they were lords of the beauty the *Amrita des'a*.

An ornament of the *Chakshyas*, his breast embraced by the Lakshmi of prosperity, of terrific valour, drinking the blood of his enemies, *Tailapa* ruled the world. Giver of immeasurable wealth, surrounded with obedient kings .

. a conqueror of the world was *Taila*. The son of this *Tailapa* of exalted heavery, was *Sattisanta Nripala*. His son was the able *Vikrama*, whose younger brother was *Sandhyaga* (?) .

. the mighty king *Jaya Sanka*. His son was *Alaka Malla* with the designation of king *Traikalya Malla*. His son was *Somavara*.

His younger brother was a king revered by all, a fire in consuming the hostile kings, whose sword never stayed from slaughter on the field of battle, in possessing whom the earth was blessed with a good king. Celebrated on the shores of the four oceans, with the tongue of the cobra his sword drawing out the life of his enemies' souls, illustrious from his great valour, in the pastime of destroying his enemies on the field of battle enjoying the sports of *Śiva*, this king *Vikramakṣtra* protected the circle of the earth.

His son, a treasury of all wealth and learning, bearing the distinguished name of *Sarvajña Mahākṣtri* (all-knowing king), a moon surrounded by the light of a pure flame, the king *Soma* increased in greatness. This king *Bhāṣka Malla* ruled the world, and to him all kings applied the name of *Sarvajña Mahāpala*.

His son, *Peruma Nripa*, having uprooted his enemies, a thunderbolt in splitting the mountains his enemies, a protector of the virtuous, ruled the earth. By the pride of his greatness and bounty the equal of *Sagara* and *Bhagiratha*,

* *tan nija bhūddi bhāṣa bhāṣanoti śhṛṇvān* | *Atana tanābhāṣan Haritau*
antahāṣan jñānaś cābhi | *yaṁ utthāṣṭi vasaṁ paṭṭikān ākṣa* *pa*
Śāntana Deva.

how can he be compared to the emperors Manu and Śrigo, say. Of matchless valour and surpassing courage, this *Jagadeka Malla* protected the earth.

To this illustrious *Chalukya* king
of great renown was *Vira Pāndya Deva*.

All praise of the descent of that *Vira Pāndya Deva* is impossible, by him the lunar line became known to all.

From the lotus which sprang from the lotus of Vishnu's navel was born Brahman, from the lotus of whose heart came forth, a joy to all, the excellent rishi Atri. From the dazzling light of his eye was born *Chandra*, adorned with tresses of glorious rays, an ornament to the forehead of Lakshmi. Though really born in three ways, from water, from Brahman's navel, and from the muni's eye, yet is he strangely called *Atrijanama*.* In this *Chandra-varma* was born *Yadu*, and from him the royal race of *Yādava* is known, of wide-spread glory.

In that line was born . . . by whose birth the line was greatly purified. Then *Aditya Deva*, an ornament to all the *Yādava* race. From his arm sprang *Pāndya*, and to that *Pāndya Rāja* a son named *Chedi Rāja* was born.

The kings descended from that *Chedi Rāja* were famous above all for their mighty deeds. That *Chedi Rāja's* son, esteemed as an ornament of the *Yādava*, was *Dampala*, whose son was *Vira Pāndya*. To *Vira Pāndya* of the *Yādava* descent, *Dampala* was son
beloved of fortune *Kavala aripala* was born. To that king was born, great as *Indra*, a great general . . . the
beloved king *Pāndya*. Assuming the government of all the world he gained great fame. . . . with his powerful
arms he ruled all the world as *Indra* rules *svarga*. His wife was *Sāndha Devi*, in exalted qualities the equal of the king.

Of this husband and wife the eldest son, praised by all the world, of great distinction in policy, of a fame pure as the stream of the *Ganges* . . . deciding the government of *Bhoja Rāja*, of king *Vatsa*, and of *Śrī Vikramāditya* who ruled from *Himachala* to *Setu*, saying 'Who was a witness of their greatness?' thus did *Śrī Pāndya Bhīmapāla* rule.

Instructed in all wisdom by *Madha Sādana Deva*, and thus possessed of all learning and beloved by all the wise, what comparison could other kings

* A puzzle to the world, which may mean either *Atrijanama*, not born in three ways, or *Atrijana*, born from Atri.

bear to him? His younger brother, distinguished for all learning, having subdued many brave hostile kings, reverencing gods and Brahmins, was *Vira Pándya Deva*.

His younger brother was His younger brother was *Kéna Deva*, of exalted character and great generosity.

. The son of the learned Pándya Deva, a sun to the group of lotuses, the learned, a thunderbolt to the mountain of the neighbouring kings was *Tálaya*.

A crown of great ministers born in an imperial line, excellent in all the world, thus shone Dandanátha. *Ganga Devi*, the daughter of that lord, by her distinguished qualities and pride of beauty becoming the queen of *Vira Pándya Deva*, obtained the name of *Maha Devi*. Seeing this, *Sankhara* (*S'iva*), *Indra* and *Upendra* (*Vishnu*) of their own will bestowed on her the boon to take the place of *Párl Arasi*, and from the lady *Ganga* was born *Trimatra*, worthy of praise from all the learned, in order to destroy *Ugra Shanda asura*. And the eyes of *Vijaya Devi* were as the petals of the open lotus, her commands like those of *Vikramaditya*, to *Vira Pándya* she was like his own arms, to the learned a kalpa vine, thus was she celebrated. On account of the great love of *Vijaya Devi*, may *Sankhara*, the lotus of the earth and sky, filling the moon and all worlds, having fire, sun and moon as his three bright eyes, beautiful as the moon, wearing the moon in his crest, now grant her desires.

Among the kings of the earth *S'ri Vira Pándya Deva* being the chief, the most liberal, the greatest destroyer of the forces of hostile kings, he obtained the name of *Jagadeka Malla vallabha*. The mighty kings of *Ganga*, *Kalinga*, *Vanga*, *Mara*, *Gharjara*, *Kerala*, *Chera*, *Ohala*, *Gauda*, *Anga*, *Varáta*, *Láta*, *Khasa*, *Barbhara*, *Kosala*, *Pundra*, *Párasa*, *Kongana*, *Koga*, *Konkana*, *Kura*, *Drupada*, *Andhra*, *Tamishá*, and *Mágadha* he causes to weep, so greatly do all people praise this *Pándya Umapa*.

(*Very much illegible, apparently in praise of the same.*)

May it be well.—*Vira Pándya Deva*, entitled to the five great drums, *Maha Manjales'vara*, ornament of great warriors, sun to the lotus of the *Pándya* race, a wild fire to hostile kings, who plucked off the crown of *Fauandra* on the battle field a bee at the lotus feet of the assembly of gods, of mature wisdom, worshipper of the feet of the god *Sankara Náráyana*, ruling the *Nagambanji* Thirty-two Thousand and several other countries .

in the 10th year of the emperor *Jagadeka Malla*,
 the year *Prabhava*, the month *Ashvija*, new moon day, Sunday
 worshipping with devotion the feet of *S'iva*
 for decorating with sandal and vermillion the god *Sankara*
Narayana

(*Rest illegible.*)

35. Sila Sasana at Harihara, date A. D. 1167.

Size ft. 11 x ft. 2 8'.—*Hoja Kannaia Characters.*

Nandi.	Sun.	LINGA.	Moon.	Gov. work- ing east.
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(*The inscription is almost entirely illegible. The following has been
 made out.*)

Vijaya Pandya Devo, the sun to the lotus of the *Pandya* *kula*; ruling
 the *Novambavadi* Thirty-two Thousand and other countries . . .
 In the year 1089, the year *Shubhakrit*, the month *Pushya*, the 12th day of
 the moon's increase, Monday, the nakshatra being *Rohini* . . .
 for the service of *Harihara*, and the illuminations at the three seasons . . .
 for the Brahmins of *Kadavira* who
 repeat the *veda*

(*Bestows an agrahara, from which 300 pagodas are assigned to
 Harihara and the rest to the Brahmins.*)

36. Sila Sasana at Harihara, date about A. D. 1166.

Size ft. 4 x ft. 0 8'.—*Characters Devanagari at first, then Hoja Kannaia.*

Linga.

The sun of the lands between the *Tunga* and the *Harihara*. . .
S'ri Vijaya Pandya . . . being lord of the *Harihara kshetra* :—

It being stated in the *Skanda Purana* that by bathing, making gifts, or
 fasting in this spot, the four objects of human desire* will be obtained ten
 millionfold,—this was erected by *S'ri Venkatasu*.

* These are *kama*, *artha*, *dharma* and *moksha*; or pleasure, wealth, religious merit, and
 final beatitude.

37. Śīla Śāsana at Balagami, date A. D. 1215.

Śīla Ś. 4 C = Ś. 2 V.—*Mahe Kṣaṇḍa Cakravarta.*Cana śāstra
four mēṭṭi.Lakṣṇa
with Pāṇini.

Māna.

Māna.

Adored be Ś'ambha, beautiful with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. This Śīla do I praise, who dwells in the mountains united with Pārvatī, destroyer of the world, wearing the moon as his crest.

May it be well. The glory of Śimbhara Deśa, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, lord of *Devāvatī-pura*, a sun in causing to unfold the lotus bud of the *Vāṇara* race,* a god to the elephant *Gurjara*, the pairer (?) with the *Māṭara* woman, the plucker up by the root of the lotus, the *Tellanga Rāya's* head, a Rudra to the group of hostile kings, Rāya Nārāyaṇa—was as follows:—A piercing light in dispersing the darkness the forces of the *Norvāṇa* kings, a lion in destroying the herd of bellowing elephants the kings of *Māṭara*, an Agastya to the roaring ocean the mighty forces of *Taṭṭa*, a bend ornament to all kings, victorious over all, is this king Śimbhara.

The dweller at his lotus feet, the mahā pradhāna, the sarvādhikāri, of great benevolence, was *Hemavṛja Nāyaka* whose greatness was as follows:—

Making known to Śimbhara nṛpāṭi all his intentions, he so discharged his duties that the king was not disturbed in his enjoyments

a master to all the families, bestower of residence for traders, a chief giving joy to all. And the greatness of the mahā pradhāni's wife was as follows:—in brightness and amiability the equal of Arundhatī and Lakṣmī, how shall I compare others with her?

This husband and wife, in the enjoyment of pleasant discourse, having come to *Baligāra*, where was the chief of the gods, the self-born, Dakṣhina Kāśyapa, whose glory was as follows:—chief among Brahmas, Viṣṇu and all the gods praised by the vedas, in the form of the siddhānta of the upanishads. There all are worshippers of the god Virupākṣa, and there is the *Kālī maṭha* where *Vāma Ś'akti* resided and *Upamaṇya* performed great penance.

Beholding with delight the happiness of the god, and the perfection of *Vāma Ś'akti* the disciple of Ś'ri Rāya Ś'rikantha Deva:—in order to provide for the daily illumination of the god *Kāśyapa*, for sandal, incense, lights

* See note, p. 43.

oblations, betel and nut, vessels, distribution of food, a brass throne at Ś'ivaritri, and a car at the five seasons :—² in the year 1137, the year Yuva, the month Bhādrapada, new moon day, Thursday, Hemmaya Nāyaka, manager of the *sunka* (customs) of *Banavase Nāg*, washing the feet of Vāma Śakti Deva the śāhī of the place, and pouring water, passed, free of all tolls, 25 bullocks laden with pearls, emeralds, silk and grain, free from *hajjūnka*, *maneyya*, *migolara*, *colūkaka tara* and *unūkha kīrakula sunka*.†

Whoso maintains this gift will obtain the fruit of the high merit of presenting in Varanāśi, Kuruksētra and other holy places, a thousand cows decked with gold to Brahmans versed in the four vedas. Whoso destroys this gift will incur the fate of those who commit the five great sins. Whoso destroy the property of gods or Brahmans will be born as serpents dwelling in the hollows of trees.

Be it the customs officer, or the king, or the minister, if he resume this custom he shall be destroyed.

A line will have extended towards group figure which has been erased by the photographer.

38. Ś'ila Śasana at Balagami, date A. D. 1093.

Size ft. 4.7' × ft. 1.1'.—*Half Kanuṇḍa Characters.*

Boar dāghur.	Gap.	Ś'cīgavara Pondia.	Ś'INGA.	Gap.	Cow mark- ting call.
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Adored be Ś'ambha, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. Supreme is the Boar form of Viṣṇu, on whose long right tusk the shining earth was supported when he agitated the ocean.

May it be well.—While the victorious kingdom of Tridhavan Maṭṭa Deva, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the Śatāṣṭraya kula, ornament of the *Chakras* †—was continually increasing in prosperity, to endure as long as sun, moon, stars and sky :—

May it be well.—Famous in all lands, having acquired 500 heroic monuments, possessed of truth, virtue, good character, morality, and modesty, protectors of the Vira Balanji rights, conspicuous with the flag of the holy hill,

* *Nīṭṭa-ś'ingā gandha* *ś'īpa ś'īpa vīrāṭṭa ś'īrāṭṭa pūṭṭa pūṭṭi*
Ś'ivaritri ś'īrāṭṭa pūṭṭi pūṭṭi pūṭṭi pūṭṭi pūṭṭi.

† *Hajjūnka*, heavy customs dues; *maneyya*, ? *veigavara*, grading tax; *colūkaka tara*, earthly tax; *unūkha kīrakula sunka*, chief miscellaneous customs dues.

‡ See ante p. 14.

with its profits (*madakala taruvangaḍi*), for each shop one *pana*, from sellers of betel leaf and areca nut (*iṅkūḷigaru*) one *pana*, from oil pressers (*oiligaru*) one *pana*, from *jagati bhavugulu* (those who live by the land) one *pana*, from the cultivators 10 *visa*, from the 60 *kattali* (? houses of palanquin bearers) 10 *visa*, the (?) sellers of cloth in the town 10 *visa*, from *vidaya* rights one *pana*, from the trade of the *munimari danga* one and 50 families for the perpetual lamp of the god and the light of the matha from the oil mills.

This gift did all the townspeople united make. Let all, young and old, support this gift.

Whoso protects this gift will obtain all his desires by the merit thereof. Whoso destroys it will incur the guilt of slaying women boys and sanyasis in Kurukshetra and Varanasi, and will with all his line sink into the deepest hell.

39. S'ila Sasana at Balagami, date A. D. 1160 and 1166.

'Sila ft. 5'4" x ft. 2'8".—Bale Kṛṣṇaḍa Chavaraḍa

Four small- ling balls.	Shil.	Linga with Priest.	Moon.	Mandi.
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Om. Oboisance to Siva.—Above be *S'ambhu*, beautiful with the chāma-ra-like crescent moon kissing his lefty head; the original foundation-pillar of the city of the three worlds. Adored be *S'ambhu*, with a form of eternal wisdom and fortune, through the fulfilment of his designs the foundation of the Brahma-pillar. Oboisance to the royal gurn.

May it be well.—The protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, lord of the city of *Kāṇḍa-jara*, having the flag of a golden bull, possessor of the damaruga, turya and nirghoshana, sun to the lotus of the *Kalacharya* line, fierce in war, in honour Meru, a light among great warriors, an elephant good to the brave, lord of elephants, a cage of adamant to those who seek his protection, in valour Ravana, to others' wives a brother, Malla of the *Saṇivāra Siddhagiri-durga*, brave in war, a lion to the elephants the hostile kings, Nizaka Malla; having these and other truthful titles,* *S'rīmat Bhaja Bala Chakravarti Trāḷu-rana Malla Bijaya Deva*, thus acquired the permanent dominion of the earth :—

The earth which through the ignorant king *Peithu* for many ages remained as a cow, that earth having now become the crowned queen of *Bijaya Deva*

* See note p. 66.

devara, in worship of Śiva's feet a Śkaṇḍa, such in disposition and attainments, *Vāma Śakti pūti* is ever supreme.

To this master of many great qualities, the beloved son of Gautama; the king *Saṅkama* bearing a sincere attachment: May it be well.—In the 5th year of Śaukama Deva, the year *Vikāri*, the month *Vaiśākha*, new moon day, Monday, at the *vrīṣa saṅkramaṇa*, and *vyāṭi pūti*; in order to provide for the decoration and processions of Kedarasvara Deva, for repairs of the temple, and for food to the Brahmanas performing penance; Śrīman *Saṅkama Deva Cakravartī* presented *Kīru Balligave* in the *Jīḍulige hampana*, washing the feet of the Rāja-guru *Vāma Śakti Deva*, the śūhāri of that place, and pouring water; to last as long as sun, moon and stars endure.

This gift whose protects will obtain the merit of a hundred sacrifices. Whoso destroys it will incur the sin of interrupting those hundred sacrifices and of killing Brahmanas, and will go to Naraka.

(Here follows another gift).

May it be well.—Mahā Maṇḍalesvara *Taḍala Deva* and Mahā Maṇḍalesvara *Yarabaraṇa* coming and seeing this gift, and saying 'This is connected with our family, this is the native place of our guru, here we must perform some work of merit,' the wisdom to perform a work of merit entered them.

To describe their glory:—The cruel enemy who came to war against Hija he sent to svarga, on him who came as a friend he bestowed wealth, on whom he defeated a good into . . . the son of Kāla nripa, *Taḍala Jastanipāla*, daily with pride and affection bestowing on all the object of their wishes. Those kings who fled before him in war have never again even to this day seen the light of the love of their queens, for terrified at the brilliance of the new flashing sword of *Yarabaraṇa* they have never even to this day returned to their countries.

Thus in many ways the abodes of praise and fame, Śrīman Mahā Maṇḍalesvara *Taḍala Deva* and Śrīman Mahā Maṇḍalesvara *Yarabaraṇa*, in order to provide for the great services and illumination of Kedarasvara Deva, in the same *tithi* as before written, washing the feet of the Rāja-guru *Vāma Śakti Deva*, and pouring water, presented the *manuṣya, kirubada, āpa* and *dāya** united, of *Kīru Balligave* in the *Jīḍulige nād*, in the manner approved by all, to endure as long as sun, moon and stars.

Whoso without fail protects this gift will obtain the merit of presenting in Varanāsī, Kurukṣetra and other holy places, a thousand hundred cows and kola-

* *Manuṣya*, signiorage; *kirubada*, petty dues (gifts, fees to village servants); *dāya*, presents.

gas decked with gems, to Brahmans versed in the vedas. Whoso destroys this gift will incur the guilt of killing three cows and Brahmans with his own hand, and go to Naraka. In witness whereof it is said, ' Whoso resumes a gift made by himself or by another will assuredly be born a worm in ordure for sixty thousand years.'

(Here follows another gift).

May it be well.—In the s'aka year 1108, the year Parabhava, the month Vaishakha, the 5th day of the moon's decrease, that *Rāja-Guru* approving of the *maneraya* of *Kedāres'vara* Deva which they had newly built, gave to *Bisālaja*, *Bāvoja*, *Singaja*, to these three, in the manner approved by all, *lalligū-tada māyī** *kamūa* 160, to the south of the *valagere* of *Hāṃsari* in *Kiri* *Balligāve*, to endure as long as sun and moon endure.

(Apparently a subsequent addition).

Moreover he gave in the manner approved by all, *Samavāhita* in that *Jidage* *Soreṇṭy*, to be enjoyed for three generations.

this *Siva* s'asana.

40. *S'ila S'asana* at *Balagami*, date A. D. 1102.

S'ila ft. 5 8" x ft. 2 10".—*Haṭe* *Kannada* *Characters*.

To be.

Image with *Trident*.

Over work-
ing calf.

Prosperity.—Adored be *S'ambhar*, beauteous with the *chāmara*-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. May *S'iva* the lord of *Pārvatī* protect us, worthy of worship from gods and giants, the tide of the ocean of whose henri's joy is raised by the moon the beauty of *Pārvatī*.

May it be well.—With a broad chest for the *Lakṣmī* of fortune to rest upon, his feet placed on the heads of crowds of enemies, of a fame extolled by all, was *Vikramāditya* *aripa*.

Devoted to the service of his feet, having pulled off the powerful arms of brave enemies, worthy of reverence from the learned, an ocean to the gems of good qualities, was *Anantapāṭa* *chamya*. Among the friends of his lord the chief friend, among the pure the purest, among the able the ablest, was *Anantapāṭa* *Danḍabhoṣa*. A Yama in destroying the mightiest of his enemies,

* These words may mean a pole or insectum "belonging to the school," as *paṭhikāṭa* is a common name for a school in some parts of the country.

a swan to the group of lotuses the learned, how greatly did he extend his fame in the world, *Anantapāda*.

May it be well.—While the auspicious *Anantapāda Dandandāyaka*,—entitled to the five great drums, lord over great feudatories, a mighty general, the arrow of Śiva to Tripura the cities of his enemies, of great liberality in gifts to dancers, to the naked, to beggars, to singers and to eulogising bards, an abode of the Lakṣmī of valour, a lion to his enemies, in prudence a Brahmin, adorned with the garland of the jewels of good qualities, the patron of the learned, moonlight to the waterlily the *Lāṭa hula*, resting like a bee on the lotuses the feet of Śiva,—having obtained two five hundreds (?), the *Banarasa* Twelve Thousand, the *raṭṭa raṭṭa* and *perjanta*, was protecting them in the enjoyment of peace and wisdom :—

The dweller at his lotus feet, his breast filled with the embraces of the breasts of the Lakṣmī of fortune, shining with a garland of the gems of good qualities, the giver of joy to the assemblies of the learned, was *Goviṇḍa*. Who is the only one able to subdue those who refuse to bow to him? Who but *Goviṇḍa*?—Who is he that turns back only from troubling the worthy and trampling on them? Who but *Goviṇḍa*?—Who thus acquiring fame has obtained from all people the name of *Jīva*? Who but *Goviṇḍa*?—

Besides him no other did all the people thus praise. Save they cast themselves on his mercy, to all who come against him with forces he assumes the terrible aspect of *Ramaranga Bhairava*, with a great blazing eye, with fearful serpent earrings, in his lotus hand a piercing trident, on his face shining tusks. His terrible wrath blazing forth in an eye of the fiercest flame, the keen sword in his hand like the terrible trident, his groups of brave warriors the attendants, thus appearing before all the enemies' forces, this *Ramaranga Bhairava* had the aspect of the *Bhairava* of the final deluge.

The lightning he takes by force, confronting lusty elephants he breaks their tusks, with his broad chest rushing upon great tigers he swings himself by their whiskers, the bravest who come against him with great shields, in his pride he drinks their blood, not letting it fall to the ground. The two lotus feet of the śakti dwelling in the creaser of his shining sword he constantly worships with offerings of flowery crowns—the curly frontlets of brave warriors, of brilliant vermillion—their fresh flowing blood, and of lotuses—their fallen heads. The mightiest enemies by the high road formed by his dreadful arms he carries up to heaven, O wonder!

* *Śrīmat Anantapāda Dandandāyakaḥ śaśvataḥ Banarasa parvataśūbhāśramam raṭṭa raṭṭamam perjantamamam padeḥ sukha saṁhataḥ śūbhāśramam prapṛṣṭamam ite.*

It is not clear what the *raṭṭa raṭṭa* was: the *perjanta* is the same as the *ajjanta* of previous inscriptions, and means the large sword at customs dues.

A Yama to titled kings, cutter of the throats of the brave, great punisher of the proud, Mrityu to slouting enemies, valour his ornament, such is *Gorinda*, the Rauranga Bhairava. The Rauranga Bhairava, chief among those adorned with the gems of good qualities, reverencer of his elder brother, mightiest of great warriors, thus did this *Gorinda*, a Vishnu to the rāshikas his enemies, shine forth in the world. In valour, in might, in stature, in ability, without an equal; a great warrior, victor in many wars was *Gorinda*, the Rauranga Bhairava.

To the treasury of wisdom *Kaśī Rāja* and *Nilabbe* (his wife) was born, beloved on account of his great fame, a gem of good qualities, *Dāśī Rāja*. This son, to the sky of the *Parīvāra gatra* being his father, and the name of all pleasing good qualities, *Somāmbhā*, his mother, how honourable was *Gorinda* in the world. To describe the greatness of his beauty. Question . . .

Answer—*Kali Kāle Karma* (the Karma of the Kali age).

While the auspicious *Dandānyaka Gorindrasa*—adorned with such a cluster of good qualities, patron of the learned, the waterlily of the circle of the earth illuminated by the moonlight of his self-acquired fame, the Rauranga Bhairava, a kalpa vriksha to good poets, Vatsa Rāja to the horses the evil, abode of the Lakshmi of valour, displaying to all the points of the compass the wealth acquired through the favour of *Amantapālā*—having obtained the *vajra vānda*, the two *bhāṣa* and the *perjūnka*² of *Milvālī*, was protecting them in the enjoyment of peace and wisdom—

Chief among those of greatest ability in the world,
 . . . security for three bones (?),† an ornament to his line, was the celebrated *Kaśīra Śāhī gupatī*. The disciple of that *Kaśīra munindra*, praised by all the world, was *Śrībhāṣa*, a collection of pure qualities, fame his flag, a cuckoo to the mango grove the learned. His heart on the lotus feet of *Dara*, in his face the beauty of *Iharatī*, in his life purity, among all the points of the compass he established the fame of the elephant of the west (*Jodra*), the collection of virtues, ornament of great manis, light of the wise, ocean of logic, *Śrībhāṣa Dea*.

To describe his disciple the ling (*śore*):—The month of Chaitra to the tree of sound eloquence, a moon to the ocean of the *Lokāyata*, able among the

² *Śrīmat Dandānyaka Gorindrasa* *Milvālī* *vajra vānda* *vāṇasana* *trāṇat* *bhāṣayama* *perjūnka* *munindra* *paṭala*. The expression *cradum* *bhāṣayama* seems to mean transit does both ways, i. e. on imports and exports; for the other terms see preceding note.

† *Mihirakapaya*.

Whoso respects and preserves this gift thus made will obtain the fulfilment of all his desires. Whoso destroys it will incur the great sin of wantonly killing in Ganga, Gaya, Kaddāra and Kurukshetra, Brahmans, tawny cows, women, boys and recluses, together with his own family. Poison is no poison, the property of the gods that is the real poison. For poison kills a single man, but the property of the gods (if usurped) kills sons and descendants.

The *śaśa kavi* (? improvisatore) *Nigalākṣha* composed this splendid *śloka* with choice of sweetest words, so as to display his ability to all the world. Considering that none was worthy to compare with the lord Malli Deva, he undertook to write it and wrote it. He could, whenever required, by his ability compose modern poetry, but how was he able to compose this ancient poetry, with its innumerable poetical beauties? Auspicious, of finished learning, a Brahman in eloquence, an emperor in establishing principles, *Madhikṛjuna Bhajja* rejoices the hearts of all poets.

41. Śīla Śasana at Balagani, date A. D. 1112.

Size ft. 0 3' x ft. 3.—Male Kannada Characters.

A rod	Śaśa	A vessel	Śīla	How much
Somehow	with	with	with	with
Paras	with	with	with	with
	with	with	with	with
	with	with	with	with

Supreme is the command of . . . of *Trailokyā Chandra*, which bestows upon the faithful benefits of things seen and unseen. Supreme is the command of him who dances bearing the rod of the vedas, who controls *dharma* and all the gods, and bestows happiness on the three worlds. Supreme is the god whose crest is adorned with the moon, whose praise as expressed in the collection of the vedas shines forth from the heart of the lotus-travelled (Vishnu) as if inscribed on a tablet of stone, able in controlling the three worlds, of inestimable glory.

. . . the eloquent man named *Somavara*, who is acquainted with the fate and fortune of all living things—Prosperity!

May it be well.—The full moon of autumn in the sky of the *Chakṛa* line, the theme of poets, of a self-acquired fame brilliant as the rays of the moon, his lotus feet placed on the heads of hostile kings, gratifier of the desires of Brahmans, chief of universal emperors (*śāruṇa bhāṇa*), of mighty strength,

* Seems to be the same figure as in No. 38.

is *Vikramāditya Deva*. The occupation he provides for his enemies is to give up their titles, to forsake the pleasures of the lands they ruled and to dwell in caves on the mountains, thence on returning again to battle to leave their wives behind and to form alliance with the celestial nymphs.

While having obtained such glory and fame, *S'rinant Tribhuvana Mallā Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler; first of monarchs, glory of the *Salva-vaya-bhūta*, ornament of the *Chakṛakhyas*,*—his own victorious kingdom continually increasing in prosperity to endure as long as sun, moon, stars and sky; being in his residence at *Kaṇḍina*, in the constant increase of supreme happiness (*parama kaṇḍina*), and protecting the whole circle of the world under his single umbrella—was in the enjoyment of peace and wisdom.†

In former ages great fame had *Chandra* obtained in the world, being named a *rāja* in the *veda*; but bearing that same title, they being really such and he so but in name, he also having spots and they being spotless, how greatly have they exalted the name, having become the theme of all poets' praise, the worthy among the illustrious *Pāṇḍyas*.

And after many sons of kings (*arasa mahabahu*) had been born. In the *Kṛita yuga*, to the accomplisher of his desires *Jama-dagni*, the husband of *Renuki*, was born the powerful bearer of the *Paras'u* (axe), the slayer of the son of *Kritavirya*, who murdered the guru. And twenty-one times slaying all the kings in the world, he bestowed the circle of the earth upon the *Brahmans*, and remained among them; but thinking that he should not dwell in the property of the *Brahmana*, departing, he turned back the sea with the tip of his bow, the universally praised son of *Renuki*. And that prince saying 'Cannot the western ocean spare me a *land* of ground?' took the seven *Kaṅkana*s for his residence. Thus was it called the creation of *Paras'u Rāma*.

And to the lady *Kaṅkana*, *Haṭa* was as a *Kaṅkana* (bracelet), in which like the beautiful chief gem above *Sisugali*. The children there born even to women through this name acquired courage, for as being considered the seat of learning was this chief city among royal cities called *Sisugali*.‡

There many *Pāṇḍya* kings ruled and governed. Among them was born *Chandra*, whose fame was as moonlight rejoicing the hearts of all people in the world, who rose shining from the sea of this race as *Chandra* rose from the sea of the *veda*. Among women the best, worthy of praise from all, was *Kaṁma-ta Devi*; like the moonlight to her husband *Chandra*, by her union with him she increased his glory.

* See note p. 14.

† See note p. 2.

‡ i. e. *Sisū-bali*, instructor of children.

To that husband and wife, as if from Lakshmi and Vishnu, was born a worthy son *Kāma*, rejoicing the hearts of the coyest fair ones. And *Bāgala Devi*, clever, of high qualities and beauty, praised by all, a gem among king's daughters, became his beloved wife, to this *Kāma* a *Rati*. And to that *Bāgala Devi* and that great king *Kāma* was born a son of great strength, *Chandra*, of pure fame, surpassing Indra in the splendour of his wealth.

While *Kali* is surveying the place with the view of establishing his practices there, while the enemy is preparing to display his strength, while the proud boasters are preparing to about, at the mere sight of his face they are driven away; thus did all people praise this *Chandra narendra*. Reverenced by all women, her fame her wealth, of firm conjugal devotion, was *Sovala Devi*; and as *Robini* to the famous *Chandra*, so was this *Robini* the beloved wife of this *Chandra*. To that *Sovala Devi* and that king was born a son, devoted to *Siva*, of pure fame and great wealth, famous among the brave, *Kāma Deva*.

All the people on earth called him *Manmatha*, the *Lakshmi* of his valour was to him as *Rati*, great were the spring season to him, with him truly abode the power with showers of poisoned arrows to send brave enemies to the society of the celestial nymphs, . . . this was in truth *Kāma Deva*.

While like the nose (!) to the face of the lady the *Pāṇḍya* lies,* seated on the *Pāṇḍya* throne, *Tribhuvana Malla Kāma Devanaga*, entitled to the five great drums, the *mahā manjalesvara*, lord of the city of *Gokarna*, head jewel of the *Pāṇḍya* race, a garland to brave men, a *Dhishma* to strange women, a glory to the learned, ruler of the *Kontana rāshtra*, to liars an impaling trident, a favourite of fame, *Nigalenka Malla* †, his crest adorned with the lotus feet of *S'vima Tribhuvana Malla*, a root to the kandal tree of valour, having these and other names,—was ruling the kingdom in the enjoyment of peace and wisdom:—

One day in a discourse on *Siva dharma*, the *S'iva dharmadras'asana* being quoted, to the effect that,—*dharmma* is the root of the vice of fame; *dharmma* is beloved in both worlds; save the man devoted to *dharmma* there is none worthy of reverence in the world:—and from the divine discourse thereon of *Somesvara Pandita Deva*, a worshipper of spirit, of great learning; having conceived a desire to perform the works prescribed for *S'iva dharmma*:—

* *Antarikṣa Pāṇḍyaśayanaṁ yamā māniniya durgatā nāg āpṛanta Pāṇḍya pīṭhakeṣu* *Indra*.

† See No. 32.

Tribhuvana Malla having bestowed the government of the Vanavāsi country on *Anantapala*, protector of the vine the Lakshmi of his fame, a patron of all the learned; when he, accepting the same, was governing it; and by his command, the dweller at this lotus feet, *Gopāla*,—the *Rasaranga Bhairava*, brave as a lion, splendid in valour, of glorious qualities, affectionate to his elder brother, famous in praise, to *Krishna Rāja* the little younger brother, without pride carrying out orders as being a great distinction and hence called *Maleya* (humble),—was protecting *Banavase* and the *Malapara jēja* (?) also,* with pure shining fame:—

Washing the feet of *Meṭi Setṭi*, the son of *Ibhavānka Setṭi*, the son of *Meṭi Setṭi*, called the *Paṭṭaya sāmī*, the chief officer (*janapam*) in the beautiful royal city *Balḷipara*, which was an ornament to the four quarters of *Banavase*; making an agreement regarding the gift of the freehold land attached to the lotus garden, and buying 110 *kanuma* of excellent land, with pouring of water, and with the knowledge of as many as belonged to that great royal city *Balḷigade* (to wit) of the five *maṭha śākhā nagara* and of the three *pura*:—

Thereupon, in the presence of the five *maṭhas* of that great royal city *Balḷigade*, (namely) of *Sānta Śiva Paṇḍita*, *śāhāri* of the *Piriya Maṭha*; *S'akti Paṇḍita*, *śāhāri* of the *Paṇḍa Linga*; *Kriya S'akti Paṇḍita*, *śāhāri* of *Triparvāṭaka*; *Māḍiga Pennaya Mīya*; *Nagaraḍa Paṇḍaya Darma Setṭi*, and others—with the knowledge of all these the five *maṭha śākhā nagara* and the three *pura*, he presented that land—situated in the tract belonging to the *Tāvaregere* beloved by all the people of the earth, having on the east the garden formerly presented to *Kedāres'vara*, on the south *Pennaya Mīya*'s garden, on the west a stone he set up, on the west (?) north) the garden of *Purige Doya*,—the land within these boundaries, *Danḍādhikṣa Goṇḍa*, the king of that nād, worthy of praise from all people, gave, with a heart filled with devotion to *Śiva*.

And at that time, in that manner, the lord of the land settling with *Meṭi Setṭi* for freeing it from all imposts, gave a permanent order that the five *maṭha nagara* should continue it free of all dues.—

Moreover, among the *Kāḷamunkha*, descended in the line of the security for three boons (?),† obtaining fame among those great *S'aktis*, the rainy season to the *śātaka* birds his disciples, was the pure *S'rikāṇṭha*, praised by all the learned, son of *Kedāra S'akti*, bearing *S'rikāṇṭha* (*Śiva*) ever on his breast,

* *Maleyade bandhaya Desam maleyad enal pāḷḷuttam* for *Banavaseyara Malapara jēja* suḷi, *Malapara jēja* would mean the games or gambling of the *Malapara*. The *Hopala* kings had a title *Malaparaḥa goṇḍa*, champion among the *Malapara*. See note p. 74c. † See note p. 80.

of a s'rikrañña (a holy throat) filled with the choice words of the veda. Deeply versed in the science of mind he was invincible in argument, like pure gold perfumed, placing the feet of S'iva as an ornament on his head, possessed of the secure merit of great penance, self-chosen husband of the lady wealth, adorned with all good qualities, such was S'rikrañña yogisvara.

The son of S'rikrañña was *Somes'vara*, revered by all the world of yatis, S'rikrañña (S'iva) himself in the form of a muni, a Vishnu to the rākshasa of sin. *Somes'vara Pañḍita Deva*, thus praised by all people,—perfect in *gaura*, *viyama*, *śānti*, *śānti*, *dhyanā*, *dhāraṇa*, *mauna*, *anushīlana*, *gapa*, *samādhi*, and *s'āṇa*; * promoter of the leprosy, a Brahma to the dharmas, a sun to the lotus of a good race and to poetry, of pleasant speech, master of eloquence, having acquired the greatness of penance,—although angry (*āgraha*!) when requested to accept this gift, (Goviṇḍa) having won his favour;

In order to provide for repairs of the temple of the lord of the three worlds, Dvāpata Kṛṣṇas'vara, situated on the bank of the Tāvaragere which is on the south of the royal city *Baṭṭigere*, the head of the *Basavāsa* Twelve Thousand; and for flowers, incense and lights for the god, for the daily worship and various other services, and for the food of the rishis:—in the manner approved by all; in the year reckoned as *giri* and *bhavarāchana*, the 37th of Vikrama, the year Nandana, the month Pūṣya, the 4th day of the moon's increase, Tuesday, the uttarāyana:—this ornament of kings, amid the plaudits of the universe, washing the feet of that great sun of learning praised by all the world, and pouring water, this king of illustrious fame presented it (that land) to endure as long as earth, sun and water continue.

Whoso destroys this gift will incur the guilt of slaying Brahmans, tawny cows and sanyāsīs in the Ganga and Yamuna and at their confluence with the sea. Whoso protects it will derive the merit of bestowing in those holy places a crore of tawny cows upon Brahmans. Whoso by violence takes away land presented by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Consider this.

Mallikāraṇḍakīrtya, a most able poet, disciple of that great sun of learning, wrote this s'āṇa of a S'iva dharmas, although newly erected, so as to be praised by all poets.

(? Signature). *Gobhīra dhātara sūrya bhāuma sukavindra Mallikāraṇḍa Bhāṣṭa Sharmadhāma*.

May it endure, this S'iva s'āṇa.

* See note p. 16, 74 and 81.

secure their safety. The *Mājara*, *Chola*, *Chola*, *Mogadha*, *Anga*, *Turushka*, *Kalinga* and *Vanga* kings, trembling and panic stricken, despaired of their kingdoms . . . the anger of the *Kuntala* lord.

To *Perundhi Nidye* these famous, was born,—as from the *Rekha* mountain all manner of beauty, from the milk sea the moon, from the eastern mountain the sun,—*Soma Mahija*, of wide spread glory, an ornament to the line of kings. Then was fame born to *Bharati*, then to the earth was born royalty, then was born sorrow to hostile kings, such was the birth of this cradler of the *Kuntala des'a*. Even in his boyhood he was an unyielding opponent, a head jewel of princes, the gem taken from the forehead of the elephant all good kings, a palace to all the worthy, in eloquence a parrot, able in bending the bow. As soon as he learned to walk all hostile kings began to walk away into the forest, as soon as he began to talk their talk was restricted to hermits.

The son of *Vikrama chakri's* joy was full, the lotuses the hands of hostile kings withered away, the waterlilies the eyes of the singers opened wide their mouths with laughter, when *Soma vallabha* rose like the sun upon the eastern mountain. The *Chalukya* king *Soma* with his powerful arms supported all the earth, relieving *Adisesha* of the continual load of which he was weary, and the tortoise from the perpetual attitude which prevented its turning to behold any object on one side or the other. His broad chest was a spacious palace for the abode of the *Lakshmi* of fortune, his sword was a jewelled residence for the *Lakshmi* of valour, the lotus of his face was a dancing stage for the *Lakshmi* of harping, thus great was this *Bhagya Mata*.

A moon surrounded by the stars the gems on the crowns of prostrate kings, the moonlight of his pure fame rejoicing the *chakra* birds the good, such were the praises he received, this *Somesvara* the *Chalukya* king. Though the brightness of his rays gratifies all the gods, though a jewel on the head of *Siva* rejoicing the waterlily the circle of the earth, can the moon (*soma*) in the sky compare with this *Soma*, who shines not only by night, and who has no spots? The brightness of his terrific sword, at the mere mention of its name, eclipses the glimmering light of the glory of hostile kings.

The *Kuntala des'a* being like the treasures (*Kuntala*) of his loved one, *Kanchi* like her glittering zone (*Kanchi*), the streams poured forth with his gifts the birth place of the ponds of his palace; he set himself to conquer on every side, till his valour reached to the farthest limit of the points of the compass. Thus did he rule the whole world, *Soma vallabha*. His only anxiety was that he had not yet punished *Yama* for disrespect in killing even those he had protected, that he

had not secured Maha Meru to bestow in gift, that Mainaka and other great mountains continued to shelter the earth (while he was its shelter), such was the sea of anxiety in which was he plunged.

When this king *Somesvara*, with the intention of making an expedition of victory over the whole world, came to the south, and encamping his forces in the *tritha* of *Haritani*, was in the enjoyment of peace and wisdom,* discussing the question of merit;—seizing the opportunity,—

Taile, a head jewel to the *Kadamba* race, a central gem in the diadem of rulers, a chintamani to the learned, in firmness a great mountain; *Taile*, the joy of *Virdja-nagari*, lord of *Vanavase-pura*, a pearl necklace to the Lakshmi of victory, beloved by all the kings of his line; rising and standing, folding the petals of his lotus hands, (said) ‘Deva! A petition!’

“Among all the countries the famous *Mustala-des’a* is the best; in it the *Damavase-nad* is the best; and in it, if well considered, *Baligade*, the mine of virtuous men, the mother of cities,† is essentially the best, whose fane has filled all the world surrounded by the ocean. Like *Amaravati* it is the abode of the gods (or the wise); like the famous and splendid *Bhogirali*, the abode of bhogis (snakes, or happy people); like *Alakapura*, the abode of *Kubera* (or wealth): thus celebrated throughout the sea-encircled earth, what city can compare with this *Baligade*?

“To describe the qualities of its citizens (*nagara-jananga*) :—Hospitable to strangers, sincere of speech (*eka-vilkyara*), the birth place (*javarama*) of prudence, the dwelling place of dharma, a theatre for the performance of excellent poets, to prosperity simply an inexhaustible mine, where in the world but among the citizens of the great *Baligade* will be found worshippers of such pure merit devoted either to *Harihara*, or to *Pankajāsana* (*Brakma*), to *Jina* or to other gods. As by bestowal of perishable articles they can obtain neither this world nor the next, they from time to time stock their shops with the imperishable, the citizens of that famous town. Who among the citizens of the famous *Baligade* but as *Surapati* (*Indra*) among the gods so is the resort of the learned; as *Indra*’s elephant shines with moisture, so glitters with wealth; as the moon is surrounded with light, so beams with wisdom; as *Adimja* supports all the world so is a supporter of the whole earth. And in that city, the problems of the people are like the tasks to the elephant, like the dreadful canine teeth to the lion, like the great wings to the *s’arabha*.

* See note p. 2.

† *Pañjapanga*’s *janarajana*.—*Janarajana* is a woman’s birth place, the home from which the new-born is a birth.

" And there in that city are the five *mañjās* of Hari, Hara, Kāmalāsena (Brahma), Vitarāga (Jina), and Baudhdhāraya, which are like five garlands to the land.* And there are three *jāyas*, which are like three eyes of Śaṃbhava Lakṣmī, or like three pearl necklets on the throat of that lady.

" In this Balligāve, the native home of all beauty and all merit, at a short distance from the southern quarters, is a garden of white lotuses. And there, as if all the great merit of the citizens had combined into one abode of Śiva, is the beautiful temple to the god called Nagaresh'vara. This Dakṣiṇa Kedāra is the means of the absolution of sin, the very presence of Śiva manifested to all, visibly displaying all the glory of the Kṛita yuga. Moreover the course of the sacred bathing streams is like that of the holy Ganges at Kedāra, and the lofty tower of this Śiva temple pierces the heavens and rises up like the peak of Kedāra, and the rishis there performing penance are in austerity equal to the ascetics of Kedāra, thus is this a new Kedāra, the standing crops of its fertile fields resembling the horripilation arising from the worship of Śivaliṅga, its temple the abode of Paramesh'vara.

" May the god Kedāra therein, who, thinking with supreme benevolence upon his faithful worshippers—fearful of the falling mist (*manju*) and unable to make the distant pilgrimage (to Kedāra)—free them from all sins (here); revered by all the chief gods, a head-jewel of wealth and glory, the brilliance of the lotus of whose feet dazzles all people, may that god, wearing the crescent moon on his head, protect you. And in that holy temple reigns the lord of the Kṛita yuga, whose lofty tower proclaims to all that he is the remover of the sins of the Kālī yuga, that let their sins be ever so numerous all may here obtain release from the fear of them.

" And to describe these *mañjās*. A refuge are they for all people; as Puruṣa sinha (Narasimha) was distinguished for the *dāna* (smiling) of Hiraṇya-kāśipu, so are they distinguished for *dāna* (gifts) of Hiraṇya and Kāśipu (money and food); as Kuruksheṭra is rendered fruitful by Sarasvatī (the river), so are they by Sarasvatī (learning); as the Khaṭvāra mountain is surrounded by the *vidyādhara* (inferior deities), so are they by *vidyā dhara* (masters of learning); as the Maudara mountain they are the most excellent in all quarters; as Vāsudeva was enchanted by the words of Akūra, so are they by the sound of *akūra* (gentle words); as the grove of Bhavāni honoured with *brahmacātri* (celibates), so are they honoured with the *brahma chātri* (observance of the Vedas) as a prudent woman whose beauty is adorned with

* Hari Hara Kāmalāsena Vitarāga Baudhdhāraya; tat evaiva sandareṣa caṇa puruṣa sandareṣa tat puruṣa mañjāṅga; astu a paṭṭayaṅga |

wisdom ; like the banks of the Godāvarī in being rendered illustrious by the footstaps and vessels of Gaṇṭamārya : such is their glory.

"And the descent of the line of its *gurus* is as follows : In the line of the *māvarakoneya* (?)*, devoted to the gods, was born on the chain of mountains, *Kedāra S'akti Paṇḍita Deva*, of wide-spread fame. And after him was his disciple *S'rikunḍina*, resembling the throat of *Sarasvatī* surrounded with a necklace of pearls, a touchstone to the golden ornaments of learning, revered by all. That muni's disciple, a great well sea to learning, his face like the moon (*śoma*), was the famous *Somaseṇḍrya*. Afterwards, the friend of that great *śāhī*, the worshipful muni's younger brother, the *tapasvī Vidyābharaṇa*, an ornament of all learning, a jewel to the lady *śaṇḍa*, became celebrated. The energy of the thunderbolt in smiting through the great mountain the *Baudhās*, the strength of the lion in tearing open the forehead of the elephant the *vinakusa*, the brightness of the sun in piercing through the darkness the *syāt vācī*, the summit of the *nyāya* philosophers, was *Vidyābharaṇa muni*.

and saying 'I will protect this *Vāma S'akti māṭha*,' there he now dwells."

When on his thus making application, the king, hearing the greatness of the merit of that māṭha, and the power of the penance of the *śāhī* of that māṭha, was filled with joy so that the hair stood erect over the whole of his body ; and, with his eyes wide opened, his voice resembling the note of the *kālacaba* bird, thinking we must perform in this place some work of merit, inquired what towns are there near here—(he replied,) 'If the *Deva* has a mind to perform a work of merit, I have already made a gift for the increase of the glory of the *Deva's* kingdom, let it by pouring of water from the *Deva's* hands be confirmed to endure as long as sun, moon and stars.' Accepting which proposal, for the repairs of the māṭha, for food to those performing penance, and for gifts for the support of learning in that place ;—

May it be well—In the third year of *Chālukya Bhūloka* [Malla], the year *Kilaka*, the month *Māgha*, new moon day, Thursday, the *vyati pāda* ; sending for *Vidyābharaṇa Deva*,

presented the village of *Hakkala Hālanu*, in *Tadarapaleyyamana nāḍ*, belonging to *Jiddalige nāḍ*, as a *śālā vr̥tti*, to be enjoyed for three generations.

(*Rest illegible*).

* See Nos. 40 and 41.

43. Sila Śasana at Balagani, date A. D. 1161.

Size ft. 8 3' x ft. 4 2'.—Hija Kannaḍa Characters.

	San	Man-
	Deviat	Viṣṇu
Wajli.	in temple.	in temple.
	The Deceit?	Ganaka.
	Idang with Priest	
	In temple.	
		Cow rock-
		ilag all

Oṃ. Obedience to Śiva. Prosperity.—Adored be Ś'ambhu, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May the kalpa vrkṣa in the form of Ś'ri Vānu Ś'akti vana grant your desires, whose root is the redā surrounded by the fibres of the *nyāga*, whose sprouts are the various kinds of *smṛiti* tinged with the ruddy hue of *dharma*, whose blossoms are the rites of the Śiva faith, whose sap is the meditations of the heart.

May Śiva in the form of the pūrjita tree, whose branches are his arms, whose sprouts are his heads, whose blossoms are his gentle smiles, waving with tresses down to his feet, entwined by Parvati as by a creeper—daily grant to king *Bijjala* all his desires.

May it be well.—Entitled to the five great drums, Mahā Maṇḍales'vara, his feet stool irradiated with the brilliance of the jewels in the crowns of great feudatories, lord of the city of *Kālanjara*, having the flag of a golden bull, possessor of the *camaruga*, *turya*, and *airghoshama*, sun to the lotus of the *Kaṭacharya* line, fierce in war, in honour a Mera, a light of good warriors, an elephant god to the mighty, master of elephants, a cage of adamant to those who seek his protection, encourage the lord of Lanka, to others' wives a brother, Malla of the *Sanivāra* Śiḍḍagiri-durga, in character like Rama, a lion to the elephant his enemies, *Nisanka Malla*, possessed of these and other titles,³ is *Ś'riṃat Bhaja Bala Chakravartī Tribhuvana Malla Bijjala Deva*, whose power and glory are as follows :—

The streams of glory issuing from the dazzling sword in his powerful arms quench the fierce flames of the courage of his enemies, so that this great king *Bijjala* rules the world as its sole monarch, there being no king besides. The black serpent of his mighty sword enters the snake holes—the faces of hostile kings, and drinks up thence the milk—the blood which none else were able to draw out, swallows up the air of the lives of his enemies, terrible with its tongue of consuming flame. The battle field in front of *Bijjala Deva* resembles the rainy season, for the jewels from the crowns of fierce opposing kings

³ The titles commence—*Śeṣṭi samadhiganta paṇḍita mahā śāloka mahā manḍales'vara mahā śāśanika mahāraja mahābhaya mahājari puṇḍarīkita pāda pāṭha*—and continue as in note p. 86.

is scattered on all sides like hailstones, the flashing of weapons is like lightning, the blood falling in all parts runs along forming rivulets. Wonderful is the war of this Giridurga Malla, entrails are poured out in rolls, warriors sinking covered with wounds lie side by side with their horses, while headless trunks dance around, and the abandoned female *rākshasas* assemble and enter the field for a feast of blood. A single word uttered by him is like a *sāsana* engraved on the Mandara mountain, to a suppliant he grants all his desires .

whoso he fights meets with destruction, whoso seeks his protection he delivers from old age and death. What kings can compare with this Rudra of the battle field, *Bijjala Deva*.

A dweller at the lotus feet of *Bijjala Deva Mahipala*, the birth place of honour and fame, is *Kasavaya Nāyaka*,* to describe whose qualities:—

Any thing reckoned as mere rubbish (*kasa*), at a single glance of his that moment appeared as shining gold (*kasavara*) to all his friends and in all the houses of those born in his family, thus did his name of *Kasavaya Nāyaka* become famous throughout the sea-encircled world. Laying his heart at the lotus feet of Śiva, distributing the wealth he had justly acquired among the worthy, shewing the fierce might of his arm in the battle field against the enemy, no common lord was he, this jewel in the crown of the people. Such was *Kasavaya* in the circle of the world. Resting like a bee on the lotuses the feet of Hara, surrounded with men famous for every branch of learning, a jewel to all the worthy, an ornament to good warriors, was he a common lord? In governing, in bringing a land into order, and increasing its strength, in benefiting his friends, who can compare with this *Kasavaya Nāyaka*?

By the approval and command of that great benefactor, was *Barnavarasa* † ruling the *Barnavasa* nād. To describe the greatness of his qualities:— By his government nourishing as with showers of milk the crops the worthy among the Brahmins, obtaining universal praise as a collection of all wisdom, all folded their hands in reverence to *Barnavarasa* as the bestower of happiness on all his dependents. Those who know nothing of *adhikāra* (government) are called *adhikāri* (rulers), but who can compare with him as an *adhikāri* (benefactor) to the learned? Thus was *Barnava* esteemed as a refuge of all the learned.

At the time when the Lakshmi of the government of that *Barnavarasa* was innocent of adultery (i. e. having him alone as lord and master), the officers standing before his face were *Sriākara Nāyaka*, *Achana Nāyaka*, *Chaddi-*

* See No. 30 anj 33.

† See No. 30.

mayā Nāyaka, *Atalayaṇna Nāyaka*, and *Tikṭamaya Nāyaka*; which five karmas were as the five senses (*karnanṅulā*) of *Biṣṇa Deva*. The greatness of their qualities was as follows:—Benevolent to others, powerful as the ocean, in ministerial skill unmatched, bold as lions, able in collecting tribute, superior to all opposition, of great fame, possessed of the sound of mighty drums, strengthened with all manner of self-acquired merit, devoted to the faith of the feet of Śiva, how great were these karmas?

Moreover a *vaśī* (sun) in causing to unfold the lotus of the face of the lady the great fame of that Karmmarasa, was the great minister *Raśī Deva*, the greatness of whose qualities was as follows:—Why by the rays of his ministerial plane do the wide-open lotus faces of other ministers close up and the petals of their hands fold together, while the water-lilies the bright eyes of the lady his great ministerial influence open? This is a great wonder in all the world.

While all these united, in the enjoyment of peace and wisdom, were one day discoursing on merit,—the place *Dakṣiṇa Kēḍāra* was mentioned as a field (*keḍāra*) the crops standing on which resembled the hair of the body standing erect from the joy of the worship of Śiva linga;

as the place where many Śiva munis performed penance, of which it yielded the fruit; whose *ṅgas* were the Rīg, Yajus, Sāma, and Atharvāna, of which four vedas it was the place of recital; where commentaries were composed on the Kaumāra, Pāṇiniya, Śākaṭyana, Śābdānandaśāstra and other grammars*; where commentaries were written on the *nyāya*, *vaiśeṣika*, *mīmāṃsa*, *sāṅkhya*, *buddhya* and others the six systems of philosophy; where glosses were composed on the *Alaḍa śikṣhāṇḍa*, on Pātanjala and other *yoga sūtras*, on the eighteen purāṇas and the *dharma sūtra*, as well as on all kinds of *śāstra* and *nāṭaka*; a place for all kinds of *nāṭya* (dancing); the place where food was freely distributed to *dūzara* (? sufferers), to the destitute, the lame, the blind, the deaf, to story tellers, singers, drummers, genealogists, dancers, and eulogists, to the naked, the wounded, *keṭapanaṭa* (Jain *śaṅkṣis*), *ekādandi*, *tridandi*, *hansa*, *parāṇa hansa*, and other leggers from various countries; the place where suitable medicine was dispensed to various kinds of diseased persons†; a place of security from fear for all living things.

And while thinking we will perform in the *Koḍeya maṇḍa* there some work of merit, in order to consecrate our vows, our wealth, and our three times seven generations;—*Biṣṇa Mahārāja* coming to take possession of the

* *Kaumāra Pāṇiniya Śākaṭyana Śābdānandaśāstrāḍi vyākaraṇa vyākhyāna śikṣhāṇḍa.*

† *Nāṇa nīṭha rōgi jana rōga bhāṣikhyā śāstrasam.*

southern districts, encamped his army in *Baligaire*: and when in the enjoyment of peace and comfort, at that time, all these united coming before him and seating themselves, entered upon a discourse of merit. In which discourse *Kasaraya Nityaka*, rising and standing with his face towards the great king, faking his lotus hands, said, "Deva! a petition," and spoke as follows:—

"This *Dakshina Kedāra* is a place for the destruction of sin, the very presence of Ś'iva openly manifested in the sight of all people, the visible embodiment of all the glory of the *Kṛita yuga*. Besides, this *Kamatha** resembles the primordial tortoise (*Kamattha*) in being a support to all the world; is like the man-lion's *dāna* (snoring) of *Hiranyakeshika* in its *dāna* (gifts) of *hiranya* and *keshika* (gold and corn); as *Kurukshetra* is watered by the *Saraswati* (river) so is it the shade of *Saraswati* (learning); like the world of gods surrounded by *vidyādhara* (inferior deities) so is it surrounded with *vidyā dhara* (masters of learning); like the *Mandara* mountain in being superior to all in the world; like *Vāsudara* was enchanted at hearing the words of *Akrūra* so is it delightful with the sound of *akṛūra* (gentle) words; like the dwelling of *Bhavana* in being dignified with the pure life of *brahmacāris*.

"And descended in the line of the gurus of that *matha* is *Vāma Ś'akti munisvarādcharya*, the disciple of *Gautamācharya*. To describe his glory:— Before the time that this *munisvara* appeared in that line of gurus, several *munisvara* gifted with all good qualities illuminated that *matha*, but this *Vāma Ś'akti muni*, like the ovary of a bud composed of the brilliance of jewels, or like the moon, or the rays of the sun, filled the whole world with light, while all its inhabitants, with reverence folding their hands and doing obeisance, exclaimed *Jigā!* His face was a stage for *Saraswati* to dance upon, his mind was a jewelled dwelling for the destroyer of *Madana* (*Śiva*), celebrated throughout the world is this *Vāma Ś'akti Pandita Desa*. Though in the creepers of the arched eyebrows of the fair *Manmatha* had placed his sugar-cane bow, in their glancing eyes his flowery arrows, and thus grown very great; yet from fear of the severity of the peeples of this *Vāma Ś'akti muni*, he hid his operations, confining them to the thoughts of the mind.†

"Therefore, were the Deva to perform in that *matha* some work of merit, it will endure as long as sun and moon."

On his saying thus, instantly taking it to mind, *Dijjala mahipala*, to provide for the decorations of the god *Dakshina Kedāresvara*, for food for the *rishis* who resort thither, for the support of learning, for repairs to the temple,

* Apparently another name for the place, or the same part of it.

† Alluding to *Manmatha*'s (*Cupid*'s) being bodiless.

and for the gratification of the beloved and the worthy,—in the 6th year (? of his reign), the year Vishu, the month Pushya, new moon day, at the time of the sun's eclipse, washing the feet of Vāma Śakti Pañjita Deva, the disciple of Gauṭamāchārya,—presented, with pouring of water, *Kivugere* in *Nārum-bāya*, with enjoyment for three generations.

Whoso protects this gift will derive the merit of presenting in Vārāṇasī and Kurukshetra a thousand tawny cows, and kalagas decked with gold and gems, to Brahmans versed in the four vedas. Merit is a common bridge for kings: this from age to age deserves your support, O kings of the earth. Thus does Rāmapachandra beseech the kings who come after him. Sagara and many kings have enjoyed the world. According to their (gifts of) land so was their reward. Those who alienate the property of gods or Brahmans will be born as black serpents inhabiting the hollows of trees in the forests of the Vindhya mountains. Poison is no poison, the property of the gods that is the real poison. For poison kills a single man, but the property of the gods (if usurped) kills sons and descendants. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

(Further gifts, apparently inscribed afterwards.)

Ayiranya, in the *kampana*, of the Pāṇḍya Rājya, *Kānya Navalagere* in the *Kālāṇṭi* nineteen, *Siddigamurudivi* in *Sattalige kampana*, (who?) gave, with pouring of water, to be enjoyed for one life. Also *Changeru Mattihalli* in *Baruta kampana*, *Chavalli* in *Nagara Khanda*, washing the feet of the royal guru Vāma Śakti Deva, to be enjoyed for three lives.

Moreover *Bandanika Sani Daravasa*, *Chandragi Deva*, and *Kāma Deva Dandiyala*, making application in a discourse, —for the service of the god Keśāresvara of the Koṭi matha, and the service of the god Somanātha, and the service of the god Brahmesvara of Eyalur, gave in the manner approved by all, *Murigenhalli* and *Kundengi* in the *Nagara Khanda kampana*, *Chikkū Kanigga* in *Hānugalla kampana*, with enjoyment for three generations.

May it be well! Fortune!

44. Śīla Sasana at Balagami, date A. D. 1029.

Śīl. fl. 5 2' x fl. 10'.—Haja Lannaḍa Characters.

Ram.	Mean.	Over cast.
Kings with Defect.		Maximal.

Om. Obedience to Śiva and Pārvatī, surrounded with worshippers.

Śrī Gautamāchārya, the kalpa vriksha of thy dharma gratifies all desires,—its root the veda, the firm nyāya its fibres, the smṛiti its branches, the desire of dharma its shoots, the observances of the Śiva doctrine its blossoms, the thoughts of the mind its sap.

From the lotus navel of the lord of Pārvatī sprang Brashma; from his arms came forth several kings who became famous under the name of Śānta-
resvara. Mines of the quality of s'āntara (the highest good fortune), of great s'ānta (patience), victors over all their enemies by the great might of their arms, released from the fear and desire of family, they obtained in the world the name of S'āntara.

Among them, able in protesting the feudatory kings, a king named Kanna-
na, became famous in the world. His brother (sahajita), of great power in the world, famous in the group of the chief kings of the earth, had the name of Śiagi Deva. The son of that famous king, a spear to the head of all hostile kings, a treasury of fortune to his dependent kings, in valour immovable as a great mountain, was Taila. The son of that king Taila was Śrī Kīrṇa Bhā-
gita, lover of Rati the Lakshmi of the great wealth of the Śāntara māṇḍa-
lesvara, a Kāmarūpa in attacking the mightiest kings, punisher of all the world in afflicting the inhabitants with the showers of his cruel arrows, thus did he obtain fame. That king's wife was Bijjala Devi, esteemed as herself the Śīla praised by all the world, in conjugal affection having reached the acme of perfection as the purest in all the world.

To these two was born, great in immortal wealth, as if sprung from the union of mīti and vriksha, the S'āntara king named Jagaddeva. To describe his qualities:—The antarna moon to the milk sea of Jina dharma, garlanded with the pearl necklace composed of the large (elephant) pearls the shining good words of the most learned, possessor of the lofty palace formed of the rays of the moonlight of his fame which shot up to all the points of the com-
pass, grateful to the eyes of all people, was Jagaddeva Bhāga. His good dis-
position was seconded by his arm; and the wealth acquired by the learned dependent on him was an assistant to the glory of the might of his arm; the amount of jewelry set with gems which the wives of hostile kings cast off

from their arms and ears, who shall tell it to the king?—this *Jagadeva Bhūpala*. The company of the women in the palaces of kings not friendly to *S'ri Jagadeva Bhūpala*, had their hair bunched up unadorned with the weight of chaplets of flowers, their bare waists glittered not with the brilliance of golden zones, the twin globes their swelling breasts were not confined with bands of shining pearls.

To *Battila Daici*, born at the same time as that *Jagadevarasa's* mother *Bijjala Devi*, and to *Vijayaditya Deva*,* was born *Jaya Kes'i*, a pure Kshatriya son, considered as the elder brother of that *Jagadeva*.—To describe the royal qualities and disposition of that great king:—By the might of his arms forcing to fall at his feet all the hostile kings who refused to do him obeisance, lord of the *Lakshmi* of the great wealth of the seven *Kontasura*, this *Jaya Kes'i Bhūpala*, by the exercise of the policy of great kings, obtained the fame that there was no king more mighty than him. There was no beggar who did not receive his charity, there were no ambitious ones who attempted to govern as kings and lived; when he went forth to war there was no country into which his arrows did not fall; such was *Jaya Kes'i*, his elder brother, whose fame filled all points of the compass. Who then was so great as *Jagadeva*?

The younger brother of that *Jagadeva*, who obtained fame as a head-jewel of kings, a *kalpa vriksa* in the world to the learned, was *Singi Deva*. Seizing innocense poisonous serpents by the throat, he forced them to discharge their poison, saying, 'Spit it out, spit it out'—then tearing open their venomous throats, and scratching through their hoods, he snatched out thence the fresh-formed jewels, saying 'I will add them as shining ornaments to my elder brother's armlet!—Who then in the world can fully describe the valour of that *Singi Deva*?

Thus to fame and wealth a supreme lord, the beloved younger brother of *Jaya Kes'i*, the beloved elder brother of *Singi Deva*, entitled to the five great drums, *Mahā Mandales'vara*, lord of *patti Pavabachcha-pura*, the obtainer of a boon from *Padmavati Devi*, fragrant as musk, skilled in the *niti s'āstra*, perfectly accomplished in *sāhitya*, a snare to the thighs of kings, an impaling post to the killed, *S'rinat Tribhuvana Mahā Jagadevarasa*, while in the place called *Satu*, ruling the kingdom in the enjoyment of peace and wisdom — †

* A Kadamba king, see No. 55 and J. Do. Br. R. A. S. IX, 231.

† *Inu Kiti s'rigara S'rigara adbhutāna videsāt ā Jaya Kiti Devanga prīyānjanam | Singi Devanga prīyānjanam anānā namahitāna pancha nishā s'abha mahā mandales'varam | patti Pavabachcha pura samāhita-varam | Padmavati Devi hitāna vara prāsādam | kastūrikā-madara | niti s'āstrajom | sāhitya sādhanam | aragaha gātra | bhūvara s'ūlam | S'rinat Tribhuvana Mahā Jagadevarasat Satuvina. Dejanā vālikā sūbhādhā vādhādhā rājyam ganyat-tam ādāt cātā dharmam.*

One day, surrounded by shilful wise men and his attendants, discoursing on merit, said thus—'As water though of one substance is worshipped under many names, so God though essentially one is worshipped under many modes of life (? or systems.)' On saying which in that discourse,—A bee at the lotus feet of Hara, protector of the worthy and of his dependents, a *karmasa* whose hands were able in subduing the bravest in war, walking according to the rules of the *dharma s'āstra*, a *kalpa*, *vriksha* to supplicants, a *Yama* in swallowing up those who came with force to fight against him, an effectual cage of adamant to those who threw themselves on his protection, . . . having acquired a great name by his experience in governing provinces (*śālā dāya rājā*), the able *Baṇsurasa*,—His lotus hands being folded in obeisance, said,—'A petitioner'—and spoke as follows :—

'Dakṣiṇa Keḍāra is a place for the absolution of sin, the manifest presence of Siva surrounded by the most learned, the visible embodiment of the glory of the Kṛita yuga. If I should describe the qualities of *Gaṇḍamārya*, the śāhī of that Keḍāra sthāna :—Several munisvara adorned with the highest qualities having like great and brilliant lights illuminated that nation, at last *Gaṇḍama muni*, like the blossom of the perpetual light of a jewel lamp, has attained an established fame which enlightens all the world, while all the inhabitants thereof with folded hands exclaim *Jyā!* Therefore any work of merit there performed will be a permanent means of the abedation of sin.'

Taking that to mind, and coming to *Balīgāve* ;—May it be well. In the 19th year of *S'vānta Chāndīya Prabhāva Chakravartī Jagadeka Maḥa Deva*, the year *Sukla*, the month *Hartika*, full moon day, Monday, during the eclipses of the moon,—in the presence of the holy feet of the god *Dakṣiṇa Keḍāresvara*,—*Jagadevarasa*, united with his son (*kaṇḍa*) *Baṇsurasa*, washing the feet of *Gaṇḍama Paṇḍita Deva*, the disciple of *Vāḍi Vidyākharasa Paṇḍita Deva*, and pouring water; gave, in the manner approved by all, for the illuminations of the god, for repairs of the temple, for food to the rishis, and the support of learning, *Kaṇḍāra*, situated within the Keḍāmaḥ 30 in the *Sāntalaga* Thousand with enjoyment for three generations.

Moreover he gave on the north-east of the *Madamba* stream, below the lower bank of the *Kaḍḍalaketa* tank, 2 matras of paddy land, in the manner approved by all.

**Śānta sa payas dāmas mīṇa mīṇa nishēṭṭha, tatāntāsa Devatā tatānta āgāḍasana nishēṭṭha.*

This gift whose maintainers will derive the merit of presenting in Vārāṇśi, Kurukṣetra and other holy bathing places, a thousand tawny cows, with kola-gas decked with precious stones, to Brahmans versed in the four vedas. Whoso usurps it will incur the guilt of slaying in those holy bathing places those tawny cows and those Brahmans at the time of the sun's eclipse. Whoso usurps a gift made by himself or by another will assuredly be born a worm in orders for sixty thousand years.

(A further gift, apparently inscribed afterwards.)

And in consequence of that discourse, (who?) gave, pouring water, *Abbas* and *Hesavalli* in *Kodandā kampaṇa*, in the manner approved by all; and *Giepadamahalli* in *Machuvolatu kampaṇa*, with enjoyment for three generations.

May it prosper, this *Siva s'asana*.

45. *Sila S'asana* at Balagami, date A. D. 1155.

Size ft. 8 x ft. 2.—Hafe Kannada Characters.

STAND,

LINGA.

OUR WORTH-
LING SELF.

Om. Obeisance to *Siva*. Adored be *S'ambha*, besauteous with the chā-mara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well.—While the victorious kingdom of the auspicious *Ivalokya Malla Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme lord, first of monarchs, glory of the *Satyas'raya kula*, ornament of the *Chakravartys*,^{*} was continually increasing in prosperity, to endure as long as sun, moon, stars and sky:—

At that time,—May it be well. While the auspicious *Mahā Maṇḍales'vara*, *Bijjana Devanasa*, entitled to the five great drums, *Mahā Maṇḍales'vara*, lord of *Kālanjara-pura*, having the flag of a golden bull, in beauty a *Manmatha*, possessor of the *damaruga*, *tūrya* and *nirghosha*, a jewelled ornament to kings, a sun to the lotus the *Kutumbarya kula*, serene in war, in honour a *Mera*, a sun to good warriors, an elephant god to the mighty, master of elephants, a cage of adamant to his dependents, in courage the lord of *Lanka*, to others' wives a brother, *Malla* of the *S'ativāra Siddagiri-durga*, in character a *Rama*, a lion to the elephant his enemies, *Nisanka Malla*, having these and all other titles,[†]—was ruling all lands, punishing the evil and protecting the good;—

* See note p. 14.

† See note p. 62.

His great and able Danjanāyaka, a terror to his enemies, a friend to the people of the lands he had subdued, purifier of his family, the most accomplished among the skillful, Mahadevarasa was ruling the Banavasa Twelve Thousand.

While united with the four karnams,—*Patarasa, Cheddinavasa, Padmarasa*, and *Soverasa*, embodiments of the mind of Bijjana Deva, royal swans among the spreading lotuses the minds of the learned, chintāmanis in granting all the desires of their dependents, sons in dispersing the clouds of poverty of the humble and destitute, he was ruling in peace :—

His mahā pradhāna was *Mayi Devarasa*, a jewelled ornament of ministers, in the form of Maṇmūṭha, a bee at the lotus feet of Ilara, the sole patron of the learned, a Nārāyaṇa to conspicuous kings, worthy and familiar in the puraṇtaṇtra, the beloved son of the teacher (*upādhyāya*) Nanda Eṣaṭṭa, rejoicer of the assemblies of the learned, by his merit purifying his family, the beloved son of Gaurāṇa Devī, conspicuous with these and other names. Besides this, how came Chānuṭiya, who with such great effort destroyed eleven Nanda kula, to be called a minister, say,—for without the slightest effort this *Mayi Deva* subdued all the enemies of his master and greatly increased his joy and prosperity. Whose clearly coming into his hand, goes and seeks aid from another, he never suffers to remain without defeat on the battle field; whose comes against him with the bow, he humbles his pride and befriends him: can he be compared with other ministers, this *Mayi Deva*.

This great minister, the Herggaḥa Danjanāyaka of the *raṭṭa raṭṭa* and *kejjimā* of the Banavasa Twelve Thousand, *Mayi Devarasa*, being in the royal city of *Bulligūṇa* in the enjoyment of peace,—one day, surrounded by all the learned and his attendants, delivered a discourse on merit :—when, they taking that to mind, spoke as follows :

“Dakṣiṇa Kēdāra is a place for the absolution of sin, the presence of Śiva openly manifested to all the citizens, the visible embodiment of the glory of the Kṛitā yuga. And the maṭha there, like the primeval tortoise is a support to all the world and its inhabitants, like the milk ocean is giving birth to the Lakṣmi of prosperity, like the pleasure garden of Bhavāni pervaded with the pure life of brahmacharis, like Kurukṣetra watered by Sarasvatī (or learning), like Deva lake surrounded with vidhyādhara (or the learned), like Kailāsa protected by deformed saktis and gods (or Vāma Śakti Deva).

“And to describe the descent of the line of gurus of that maṭha: Born in the line of the mūcarakaseya (?)^a, reckoned as the deva vrata, born or

^a See Nos. 40, 41, &c.

the chain of mountains, though ancient ever new, was *Gautama munipa*. The son of that Gautama, an intoxicated bee at the lotus feet of the lord of Párruti, with a face free from passion, of worthy life, was *Vāma Ś'akti Pañḍita Deva*. The glory of the Kēdāra sthāna was as a kalpa vine in the world, whose branches were covered with shoots by the unmoved penance of Śomeś'varīya and Gautamārya, until filling all the world it blossomed in *Vāma Ś'akti munindra*. His face a pleasure house for Śarasvatī, his mind a jewelledasket for Śiva, thus is he famed in all the world, *Vāma Ś'akti Pañḍita Deva*.

"Therefore here should be performed some work of merit". On saying which, taking that to mind,—

May it be well.—In the 6th year of Śrinat Chalakya Trailokyā Mallā, the year Yura, the month Māgha, new moon day, the utterāyana saṅkrānti, Monday, at the vyāti pāta—washing the feet of—May it be well—Śrinat Vāma Śakti Pañḍita Deva, perfect in *yama, niyama, svādhyāya, dhyāna, dāna, brahmacarya, amushāhina, japa*, and *saṁśikṣi*,^{*} devoted to the learned, śāhī of the sthāna of Dakṣiṇa Kēdāres'vara Dēva of the royal city of Ballipura,—and pouring water,—to provide for the food of the rishis, for the illumination of the god, and for the repairs of the temple, freed the arena not produced in the garden of the god Ś'ri Kēdāres'vara from the *varṣa rāvaṇa* and the *laghuvāta*, from the whole of the *vilāṅga sukṣa* (or transit duties both ways) and the betel leaves of that garden from all customs duties, that they might be conveyed free of all imposts.†

Whoso maintains this gift will obtain the merit of presenting in Vāraṇas'ī, Kurukṣetra and other holy bathing places, a thousand tawny cows, and kolagas decked with precious stones, to Brahmins versed in the four vedas.

(*Rest illegible*).

* See notes p. 16 and 74.

† Ś'ri Kēdāres'vara Dēvaḥ kṣāntānāṁ gṛahyānāṁ gāṇḍhāryaṁ mahā rāvaṇa laghuvāta evaṁcā vilāṅgaṁ sukṣaṁ caṭvāroṇaṁ matam ā tār'at ārya pañḍityaś cā sukṣaṁ amuṇaṁ aṁśat kṣāntaṁ garbhānāṁcā māṇḍantāṁcāpīṇaḥ dīpā kṣāntaḥ | See No. 40.

head with their blood, and by splitting the heads as they rolled off on every side surrounding itself with a garland of brains, it drank its fill of blood from their skulls.

To him was born a son *Balisha Bhishma*, an ornament to all the world, who enriched with great fame, reigned over all the earth. To describe the glory of that king's valour:—*Chaja* was driven out of his mind; *Pandya*, forgetful of his honour, fled by night with his army, and greatly trembling took refuge on the top of a mountain; besides these, *Vanga*, *Kalinga* and *Magadha*, kings over mighty hosts, hearing the victorious sound of the *Mayura* emperor's bow, fled in terror. A Dhima in personal strength, a moon to the ocean of policy, a Rama in victory on the battle field, a Brahma in beauty, a jewel to the group of the kings of his line, a light to the world, thus does *Vira Balisha Bhishma* prevail. *Lola* stood in the open plain (having no city or kingdom), *Magadha* *Gandha* was defeated, the *Monbhya* king was terror stricken, *Nepala* was deprived of his bow, *Makuta* was worn out, and *Chaja* he terrified and defeated before coming and entering *Malava* with great speed, that *Vira Balisha Dama*.† And through fear of this hostile king deserted their kingdoms, saying 'we may chance to live somewhere.' Some got up into trees, some ran away, some took to boats, some chewed the grass (a sign of submission). In like manner many groups of kings took refuge in hill-forts. Thus did the name of the mighty warrior *Balisha Bhishma* ascent and ride forth like the sun chasing away the darkness the groups of hostile kings.

And a moon in raising the tide of his wealth, without a second, was the *Dandardy Brage*, who shone with great ability as a minister. May he live as long as the earth endures, *Ergana Chinnunéguke*, whose ability was set up in the temple of the world in order to create merit, whose beauty is devoted to bestowing benefits on all in the world, whose valour is devoted to the destruction of all the enemies in the world. Like a moon does he shine this *Eratan*, raising the tide of the milk ocean of learning, nourishing the moonlight the cluster of works of merit daily rejoicing the hearts of the learned and Brahmins, acquiring unusual fame.

That Chamanukha, while governing the Benares Twelve Thousand and the Śaśinige Thousand as the sole ruler (*śabdishyāmāgā*), one day in a discourse

[illegible]

† *Lilla keltägi mada Mergellan ajä? nappapellin Nälän kanda pölään Oskariin solidan d. Konttara vupatti Mergellatukerögröndän d. Nappellin eläpö vichyutän Nälän mundaajellän Määlän kanda keldän Oskariin nappellän jallakand d. d. Fira. Deltä Duvon. ||*

on merit, closely observing the glory of the sthala of *Kabira Deva*, and the merit of the penance of its ichāri, the royal guru *Vāma S'āhī Deva*; of that great one who, perfect in *yajña*, *vijāna*, *śrībhāga*, *dhyāna*, *āhāra*, *mantra*, *amśhāna*, *jāpa*, *saṁdāhi*, and *s'īla*,* had instructed and confirmed the kings of the Chandra vans'a in the performance of the *śāpīnga yajña*, the glory of the Dakṣiṇa Kēdāresvara sthala, which was a support to the whole world adorned with the girdle of the sea and filled with all manner of substances: the lotus of his feet conspicuous with the clustering bees the *līlā* (dark) sapphires in the beautiful crowns of the faithful doing him obeisance; a *kalpa vrikṣa* in satisfying the desires of poets, of the orthodox (*gautamī*), the eloquent, those of good conversation and others of the learned; an authority in establishing the meaning of the *vedānta*, *śūdrānta*, *āgama*, the *śāstra*, the whole of grammar, the *dharma śāstra* and all other branches of science; possessor of numerous weapons of argument for splitting through the rocks his opponent disputants; a *chakura* feeding on the moonlight of the moon the too-galls of *Śiva* (.), which eclipses the pure radiance of the glittering pearls in the diadems of the countless gods ever prostrate before him; a support to good poets; devoted to gifts of food, gold, virgins, cows, lands, freedom of fear, medical advice and other things; a bee at the lotus feet of *Kura*; the circle of the ten cardinal points illuminated with the brilliance of his face, whose whiteness was like that of autumn clouds, or quicksilver, *Kailāsa*, the milk ocean, the autumn moon, the light of the moon, a globe of crystal, a gentle smile, the milk of lime, bear flesh (*phāṇa*) a conch, or the body of *Śiva*; the beautiful shade of presence and glory; a rain-cloud streaming down showers of gold which revive the forest the multitude of his supplicants devoured by the flames of the wild-fire of poverty; far removed from sin; free from all blame of falsehood: beloved by his dependents; wareshipper of the divine lotus feet of Dakṣiṇa Kēdāresvara Deva of *Balipara*, the capital among ancient cities; practiser of many kinds of holy mantras: the royal guru *Vāma S'āhī Deva*: the descent of whose line of gurus was as follows:—

A wondrous man was *Gautama* in the world, for though enjoying all delight with the woman the brightness of his penance, which illuminated the summits of the mountains; though having a son the wisdom of the wise, and though loving the woman *atī śāstra*, yet was he called a *gaut*. This *Gautama*, the most excellent in the world, in the same manner as the gods at the beginning by churning the ocean obtained *Indra's* elephant, *Lakṣmī* the jewel

* See notes p. 76 and 74.

of womankind, the haustabha ornament and the Āpsara nymphs,—so obtained *Vāmana Śakti*, a virtuous son of good qualities, having a knowledge of dharma. May this *Vāmana Śakti patindra*, praised by all the world, prevail, whose commands are placed on the heads of kings, whose growing wealth is in the discourses of the eloquent, having the knowledge of the eternal, whose actions are a sufficient security to all the world. This *Vāmana Śakti yati*, the perfection of wisdom, do all the wise thus celebrate,—as the mountain on which rises the sun of tarka, as an ocean to the gems of good deeds, as skilled in discriminating between the enduring and the perishing, the chief in understanding of the vedas, the principal resting place of the heart's desires of his disciples, the original expounder of the tatva. *Śikha* is *Vāmana Śakti vrathindra* to rejoice the hearts of the *Cakṛadya* kings by the notes of wind instruments sounding *sa*, *dhā*, *ri* and other *vāgas*; by the modulations of the seven notes (or octave)* combined in the enchanting songs of singing women; and by the sounds of the *mṛdaṅga* and other drums.

While that great emperor, from his residence at *Loṭṭiginuṇḍi* carrying his victories to the north, was ruling the kingdom of the world in the enjoyment of peace and wisdom:—†

The dueller at his lotus feet, the *vanita parathāra*, *sarvādāhāri*, a giver of great gifts, saviour and protector of the Yādava army, consumer of great kings, despoiler of the possessions of his enemies, worshipper of the divine lotus feet of *Śrī Viśvanātha Deva*, punisher of the enemy's forces, a mill stone to his enemies, terrible on the field of battle, a commander of great fierceness, a terror to his enemies, was *Pradyumna*; whose pure descent was as follows:—

A king over the whole world was *Mévanagya*; to whom and to his beloved wife *Nāgañi Devi*, devoted to her husband, adorned with all good qualities, was born a son *Bharuṇa*, clad in the armour of goodness. Him and his younger brother, the originator of great fame, worthily named *Eraṇa*, these did she bear into the world. This superior in strength, born with great glory in order to purify the region of *Bālī* (? *Bālīya bahyaṇi*), was famed throughout the world as the refuge of the learned, the chamapa *Eraṇa*.

That chamuṇḍa, for the worship of *Dakṣiṇa Kādāresvara Deva* of *Baṭṭipura*, the capital of the *Bharuṇa* Twelve Thousand, for the illuminations and lamps, the processions in *Chaitra* and other numerous festivals, for food for

* The seven notes are *sa*, *dhāṇḍā*; *ri*, *ṛiṇḍā*; *ga*, *gāṇḍā*; *ma*, *maṇḍā*; *pa*, *paṇḍā*; *dhā*, *dhāṇḍā*; *ni*, *niṇḍā*.

† See note p. 12.

the *risbis*, and for repairs of the temple; for all these purposes, gave from the writs of *Kumbhini*, situated in *Santoliga* *and* which he was ruling, three in the ruined street, the first of the new ones, together with fifteen *gadyāra*, five from *guttage*, from *janaka dāna*, and from all other imposts;* to endure as long as sun, moon, and stars.

In the saka year 1114, the year Paridhavi, the month Poshya, the 6th day of the moon's decrease, Friday, the attardiyasa saukramana, performing the abdication of the holy fest of the royal guru Vāma Śakti Dera, did he present it, with pouring of water, from his Mahārāja (*ten mahārājānān*).

This gift whose maintainers will obtain the merit of presenting at the union of Ganga and Yamuna tawny cows adorned with precious stones, to chief Brahmins versed in the vedas and vedāngas. Whoso resumes it will incur the guilt of slaying those Brahmins and those cows at those holy places. Whoso by violence takes away land presented by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

The poetry is *Māhāyāgī*, the parish of chief poets. The engraving is *Kallolī* (stone mason) *Bhattaīya's*.

47. Śīla Śaxana at Balagami, date A. D. 1038.

Size 10.5" x 7.5"—Hale Kannada Characters.

Front.

Back.

Large with Pillar.

Now missing
long oval.

Adorned he Śaxana, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well—While the victorious kingdom of *Śrīmat Trilohitana Mañja Dera*, protector of all lands, favourite of earth and fortune, great king of kings, supreme lord, first of monarchs, glory of the *Satya's* *raja loka*, ornament of the *Chakrahara*† was continually increasing in prosperity, to endure as long as sun, moon, stars and sky :—

* *Jadānīkhan karuṇeya Śāntaṇiye nāga uadhiya Kumbhiniye vāttiyatēyana Lāṅxi sāt mānava jātānā mādā gadyānān hādīnānū savaṇa samasga kaṭṭu guttāge pindā dāna savaṇa parihāra, &c.*

† See note p. 14.

The dweller at his lotus feet,—May it be well.—Entitled to the five great drums, chief of great feudatories, commander of great fierceness, officer over all the property of the court (*asthāna vastu vidyāka*), a moon to the waterily the Brahman race, an ocean of virtue, in managing the royal affairs a Yogan-dhara, skilled in the game (?) of making gifts, worshipper of the feet of Tri-bhuvana Malla Deva, punisher of his enemy's forces, possessed of these and all other titles, the suspicious Mahā Pradhāna, officer over the female apartments (*antahyātra*), president of the concubines, the great Lāṅa Kannaṭa ambassador, * the Manu Vergegar, † (palace chamberlain) ‡ was Śrinan Mahā Pradhāna Danḍarāyaka Bheṇṇayya.

By means of whom (*deasyān*) while,—May it be well.—Śrinan Mahā Pradhāna Danḍarāyaka *Pastanachhagya*, possessed of all titles, was ruling in peace the *Bemarsa* Twelve Thousand; the extent (*visṭāra*) of the capital was as follows:—With groups of lotuses, with trees of bees, with swans, parrots and kākils; with groves of sweet-scented mango trees, of new mīra trees, of areca palms, of the trumpet-flower, of the mavelakunda, and of jassin; *Jal-Nigāha* shone like the early tresses (*baṇḍa kusūda*) of the lady the *Kusāṅa dāsā*.

As from the womb of Kuntī were born the five Pāṇavas, so, obtaining great fame in the world, adorned with all the beauty of Maṇmatha, were born five from the womb of *Chinnarasa*. Among them was *Bhannu Devarasa*, next younger to him; *Deṇṇa Nāyaka*, next to him; *Tikṭarasa*; and next to him were *Loharasa* and *Jagārasa*, the minds of which two were ever devoted to merit, to government, to valour, and to doing good to others. These two, considered as rare human oceans of glory and wealth, settling up on the south of the royal city *Palligraha*, to the north of the *Tāvaragere*, the gods *Lokesvara Deva* and *Joge'svara Deva*; in order to provide for the decoration and services of those gods, for the procession in Chaitra, for the illuminations, and for the food of the nājāri;—While *Pattana Sovi Hanumanṭa Seṭṭi*, *Bannu Seṭṭi* and *Mohi Seṭṭi* were holding in concert the office of *Pattana Sovi* (*pattana sovitana*), *Loharasa* and *Jaga Deva Nāyaka*, giving pagodas (*konnu*) to *Bannu Seṭṭi* and buying from his freehold (*ambalā*) the land within these four boundaries,—east from the temple, west and south from *S'alaya's* land, north from *Bannu Seṭṭi's* tank, and south from *Konmajja's* garden;—gave

* Compare note p. 76.

† Śrinan mahā pradhāna, antahparishadyakshaka, sahasasindūdhakāyānam, hīri Lāṅa Kannaṭa sandhivigraha, manu vergegar.

that land in the presence of the Pattana Sivi; of the chiefs of all the citizens, Gammanā Sivi Saṅkarayya, Saṅkharā Saṅkarayya, Sadore Chāḍḍinayya; of *Gaṇḍa Paṇḍita Dera*, śāhī of the Eriya maṭha Eberanjes'vara; *Śrīkhaṇḍa Paṇḍita Dera*, śāhī of the Parcha Liṅga; *Chaturāṇḍa Paṇḍita*, śāhī of the Trigurānṭha; *Māḷya Haṇḍaya Jīṇa*, śāhī of the five maṭhas, especially of the Mālasthāna; *Sāḷaya Parṇayya*; the Buddhāya sēvāsi *Nāgīyaka**; and all the unequalled great ones of the Brahmapuri, the Manegar *Nāgī Setṭi*, Tugara *Māchi Setṭi*, Mīdaguddali *Nāni Setṭi*, and all the *anumānī dāra*;—Thus in the presence of the whole city; in the 22nd year of the Chōlakya Vikrama era, the year Bahudhāya, the month Pūṣya, new moon day, Sunday, uttarāyana sankranti, vyāti pāta; that *Dāmoni Setṭi* gave to *Lokarasa*, for the god, 50 *kēpi* *ḷaṇṇa* out of his freehold.

Whoso without toil maintains this gift, will derive the merit of presenting in Prayāga, Vārāṇasī, Kurukṣetra and other holy bathing places, a thousand tawny cows decked with gold and precious stones, to a thousand Brahmins versed in the vedas. Whoso great sinner resumes it, will incur the guilt of slaying in those holy bathing places a thousand tawny cows, a thousand Brahmins versed in the vedas, and a crore of rishis. Whoso by violence takes away land presented by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

48. S'ila Sasana at Balagami, date A. D. 1168.

Size ft. 3 11" x ft. 2 4".—*Style Kannada Characters.*

Core pure.
Flag tall.

Long with S'ival.

Moon.

Handi.

Obs.—Obeisance to S'iva. Adored by *Saṃbhava*, beauteous with the chimaera-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well.—The protector of all lands, favourite of earth and fortune, great king of kings, supreme lord, first of monarchs, lord of the city of *Kālanjara*, having the flag of a golden ball, possessor of the *damaraga*, tōrya and *virghoshana*, see to the lotus of the *Kalachurya* race, able in war, in honor a Meru, a sun to good warriors, an elephant good to the mighty, master of elephants, cage of adamant to those who seek his protection, in courage the lord of Lanka, a brother to the wives of others, Malla of the S'amivāra Sid-

* Apparently a Buddhist era.

dagiri durga, in character a Rāma, a lion to the elephants his enemies, Nissu-
ka Malla,* *Blaja Bala Chakravartī*
Tribhuvana Malla Bijjana Deva, daily enjoying the lady Earth; to describe
whom :—Earth, which through the ignorance (*māḍha*) of Pīthū was for long
turned into a cow, having in the present age become the crowned queen (*pāṭā*
madhishī) of Bijjana Deva, greatly rejoices, shining with the brilliance of the
precious stone, which lying first in the ocean, then cast on the shore, then on a
rock, at last became the kaushtubha on Vishnu's breast. Thus was the earth,
exalted by this king, praised by all mankind.

While thus, without a second or a superior, he was ruling the whole
world under the protection of his sole umbrellā, he made an order conferring
his own government (*ātmarājyaśāstram nirūpaṇam māyāka*) upon his son.

To describe the glory of that favourite of the Mahārāja :—This Soma,
worthy of the name of *soma* (moon), was born from the ocean Bijjana Mahipā-
la, dispersing the darkness of the clouds the groups of his enemies, causing the
waterily the joy of the world to unfold, and the lotuses the faces of the wives
of hostile kings to fade away, lord over the rising of the stars (otherwise, lord
preventing the rise of other Kshātriyas), shining with streams of glory, radiant
with learning, possessor of the moonlight of his brilliant fame.

While that son of Bhujā Bala Tribhuvana Malla Deva, king of kings, a
son to kings, with glory as dazzling as the rays of the sun, grantor of their
heart's desires to all supplicants, terrifier of his enemies, *Rāja Manāri Savi*
Deva Chakravartī, accompanied by his ministers, was governing the kingdom
in the enjoyment of peace and wisdom :—†

Calling for *Byāḍike Keshinayya Danḍanāyaka*,—entitled to the five great
drums, great tributary, the issuer of orders to the generals and officers, estab-
lisher of the policy consisting of prahla, mantra and utsāha, the mahā pra-
dhāna, sarvādhikārī, of great liberality,—favoured him, saying, "Take charge
of the countries forming the treasury of the earth, and govern them, punishing
the evil and protecting the good;" which was accepted as a distinguished
favour by that great and powerful Danḍanāthā‡; to describe the glory of whose
valour :—

* See note p. 86.

† See note p. 2.

‡ *Sahasadhigata pancha mahā śāstra mahā śāstrānta śāstrī bhāttara śiyogadhishṭhāyaka,*
prahla mantratsāha pramudhā nṛī nishṭhāyaka, śrīman mahā pradhānam śāradādhīri ma-
hapadya Byāḍikaya Keshinayya Danḍanāyakanam karuṇa dāhishṭha śrīśāstrānta Manāriavāda
dīptanaga śāstrānta dīptā nīgānta śrīśāstra pratipādaya nīpātanta keshinayya mahā mahā pra-
dhānam endu keshinaga.

This is not the world of *vidyadharyas* this crowd that fills all the sky, it is not the hosts of *svarga*, it is not the group of *gandharvas*, it is not the shining ranks of *devas*, it is the immense host of powerful kings who, falling as soon as Byálíke Kesamaya's victories began, have ascended to heaven. His life is that of the *Mānu*s worthy of reverence, his policy that of the ancient kings, all the wealth acquired by his mighty arms is for the benefit of others, the promotion of his government he counts as his own promotion, the happiness of his dependents he reckons as his own happiness, thus during his life-time does the glory of *Kesava Dandanāyaka* increase.

That great one, thus increasing in every kind of glory, ruling the *Tridaśati* Thousand, the *Hānugull* Five Hundred, and the *Banavase* Twelve Thousand for a long period (*anēka kāla*) in peace; coming to the immemorial (*anādi*) capital *Balligāva* for the purpose of inspecting his own country (*sau-dāśvaśikānārtthavṛtti*), and seeing there the elegant tower (*maṇa kōṭa*) of (the temple of) *Dakṣiṇa Kēdāresvara*, its palatial buildings, its decorations of precious stones, its golden pinnacles, its gifts for learning and food, and other holy rites; thinking, 'This is double of *Varāṇasī*, a hundred fold of *Kelāra*, a thousand fold of *S'ri Parvata*, therefore here must I perform some work of merit and thus obtain all my desires,'—he came into the presence of the *Rāja-Guru Deva*, the *śāhāri* of that place, and took note for a long time of the variety and extent of his learning. In *s'atvā* a *Pāṇini paṇḍita*, in *nīlī* *Bhāṣanācārya*, in *maṇya* and other *Uharata śāstras* *Bharata muni*, in *śāstra* *Subandhu*, in *sākhyaśāstra* *Lakulishvara*, at the feet of *Śiva* a *Śaṇḍa* adorning the world, thus is *Vāma S'akti gati* truly described.

To him, famous in these and many other ways, on making known his wish to perform there a work of merit, and he replying, 'Be it so (*śadastu*), whatever *dharma* you bestow we will accept':—In the 16th auspicious *Kālachurya* year, the year *Sarvadhāri*, the month *Vaiśākha*, full moon day, Sunday, during the eclipse of the moon, at the *saukrānta* and *vṛṣṭi pāta*; having made application to *Rāya Murāri Sovi Deva*, and obtaining from him a *tāmra śāśana*, *Byālikē Kes'maya Dandanāyaka*, pouring water, gave *Chillā Kannugi*, situated in *Yelonebi* *kampana* of *Hānugull nāl*, to provide for the worship and decorations of *Dakṣiṇa Kēdāra Deva*, for repairs of the temple, for food to *Brahmans* and *rishis*, and for the support of learning; washing the feet of the *śāhāri* of that place, the *Rāja-Guru Deva*, the beloved disciple of *Gautama Deva*, with enjoyment for three generations; to endure as long as sun, moon, stars and sky.

This gift whose maintainers will derive the merit of presenting in Varanasi, Kurakshetra, and other chief sacred places, a thousand tawny cows together with gold and many precious stones, and decorated kolages, to a thousand Brahmins versed in the vedas and śāstras, performers of the soma yāga, and born in the line of samayājis. This gift whose revenues will descend to the Marika appointed for him who should stay in those sacred places, at that time, those Brahmins and those cows with his own hand. In witness whereof is the śruti, Whoso by violence takes away land presented by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

49. Virakal at Balagami, date A. D. 1422.

Size ft. 5 2' x ft. 2 2'.—*Hoja Kinnada Charattira.*

(Upper figures indistinct.)

Two men, each kneeling on one knee,
engaged in a fight or wrestle. An armed
attendant behind each.

May it be well.—While the protector of all lands, favorite of earth and fortune, great king of kings, supreme lord, first of monarchs, *Vijā* son of *Vira Pratāpa Deva Rāja*, was in his residence of *Hastināwati*, governing the kingdom in the enjoyment of peace and wisdom :—

(Much illegible.)

. who in the earth is able to praise the valour of . . .
. *Deva*?

In the śaka year 1344, the year Śubhakṛit, the month As'vīja, the 5th day of the moon's increase, Sunday, the *Balijūra* people
. conquering *Deva* ascended
to the world of gods, Indra and all the āsuras, with renewed beauty, dancing
and shewing him respect.

50. Mastikal at Balagami, date ? 1206.

Size ft. 4 8' x ft. 2 7'.—Hale Kannada Characters.

the year Kshaya, the month
 Chaitra, the of the moon's increase

Sun. Moon.

THE HERO
 in the attitude
 of devotion.

WINGS.

THE HEROINE
 arrayed for the
 pilgrimage.

51. Virakal at Balagami, date unknown.

Size ft. 3 1' x ft. 1 4'.—Hale Kannada Characters.

The Hero. The Heroine.

LIKING.

(The inscription altogether illegible.)

The hero, supported by celestial nymphs bearing chauras.

A Gait between two men with bows and arrows.
 A mounted man lying under one of them, and
 a herd of cattle standing behind, some trampling tail.

52. Virakal at Balagami, date A. D. 1235.

Size ft. 5 0' x ft. 2 8'.—Hale Kannada Characters.

May it be well.—In the 14th year from the commencement of the reign
 of the Yakkam Narayana Bhoja Bala Pradyakha Pratapa Chakravarti Sri
 Rameshchandra Bhoja, the year Tārana,

the month Vaishakha, the 10th day of the moon's increase, Wednesday, the aus-
 picious *Mari Satti*. destroying men upon men,
 and piercing them, entered the world of gods dancing.

The hero according to legend is a deer, attended by celestial
 nymphs bearing chauras, and by celestial musicians.

The hero under a canopy, shielding himself from
 an attack with swords and spears. Two mounted
 attendants coming to the rescue.

(The group is mutilated.)

53. Sila Sasana at Balagami, date A. D. 1048.

Size ft. 4 5' x ft. 2 10'.—See the *Kramas* Characters.

The Deity.	See.	A Jain Text appears.	See such ling. etc.
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May it prevail, the supreme profound *syād vāda*, the token of the fulfilment of all desires, the doctrine of *Trailokyā Nātha*, the Jina doctrine.

May it be well.—While the victorious kingdom of *S'riśat Trailokyā Mallā Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme lord, first of monarchs, glory of the *Satyās'raya kula*, ornament of the *Chāḍakya** was increasing:—

He whose head was adorned with the sprouts of his feet,—May it be well. Entitled to the five great drums, the mahā manāles'vara, lord of the city of *Banavasa*, having obtained a boon from Mahā Lakṣmi, delighting in bounty, *dyādhākarya* (‡), unassisted hero, male of males, gāṇḍa bhoruṇḍa, having the title of the brave in the assemblies (or at the courts) of three kings †, like S'aukara to the bull the man'al'ka, a hand (slapping) on the faces of the valiant, a sun to the killed, the manifest Vikramāditya, Jagadeka Dāni, having these and many other titles, S'riśat Mahā Manāles'vara Chā(ran)† Rājyasa, while in his residence in the royal city of *Balligāve*, ruling the *Banavasa* Twelve Thousand;

In the s'aka year 970, the year Sarvādīrī, the month Jyeshtha, the 12th day of the moon's increase, Sunday, gave to the *basadi* (temple) of the *ash'opavāsī* § *Thalāra*, Keś'ava Nandi, the disciple of Megha Nandi Bhettāra-ka of the *Balagura gāṇḍa*, belonging to (the god) Jajōbhi S'ri S'āntanātha, 5 *matras* of paddy land by the *Eheran'a* pole in the *Polleya* (deer) plain of the royal city *Balligāve*, situated in the *Jiddulige* Seventy. Its boundaries; north, the hollow at the boundary of *Tānagunār*; east, the new black stone; south *Ash'opavāsī gaṇḍa* (the bathing ghat of the *ash'opavāsī*); west, an upright stone.

In religious merit, in courage, truth and liberality no equal has there been in the earth to Gāṇḍa Bheruṇḍa, nor shall be.

* See note p. 14.

† *Mitra sāyāsthana kōḍi bhavā*.

‡ Only one letter of this name appears, the rest having apparently been cut off in trimming round the edge of the photograph. There is little doubt that it should be *Chāḍakya* or *Chāḍamāya*. See No. 52.

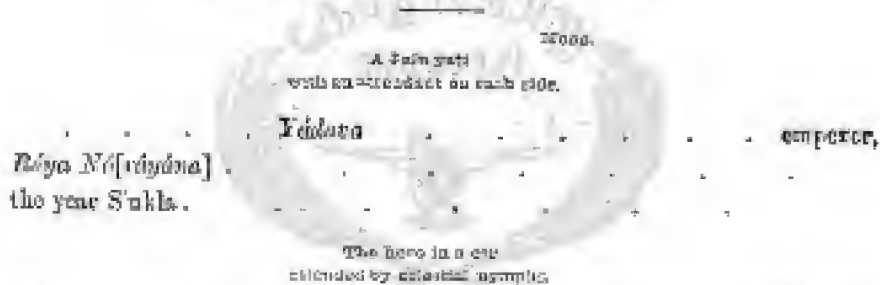
§ i. e. accustomed to fast for eight days in the month.

Merit is a common bridge for kings. This from age to age deserves your support, O kings of the earth. Thus does Rāmachandra from age to age beseech the kings who come after him. The earth has been enjoyed by Sagara and many other kings, whose empire was extensive in proportion to their gifts of land. To make a gift oneself is an easy task, to maintain that of another is difficult. But of giving or preserving (another's gift), the preserving is the best. Whoso by violence takes away a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

In the *Banarasee* country, a Jina temple, a Vishnu temple, an Is'vara temple, an ashra (village) for munis, these by order of the king did the lord *Nijā Varman* cause to be built.

54. Virakal at Balagami, date A. D. 1239.

Size ft. 3 x ft. 1 1/2.—Has't *Kanaga's* Characters.



Rāja Nā[ryāna]
the year S'aka.

emperor,

attained to the world of gods. Thus did *Eme Vaja's* younger brother *Māru Vaja* cause it to be made. Great prosperity! Fortune!

55. Śīla Sasana at Balagami, date A. D. 1181.

Size ft. 8 1/2 x ft. 2.—Has't *Kanaga's* Characters.

One each—
ling call

Eme with *Prāst*

Ward

Om. Obeisance to *Śīla* and *Pārvati*, surrounded by worshippers. Adored by *S'ambhu*, benedictious with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. Adored by *Samkhya*, of a form of eternal wisdom and glory, by the accomplishment of his designs the origin of the *Brahma* pillar.

Obeisance to *Ganges'a*. May that *Mukesh'a*, whose lotus feet are thirled with the brilliance of the rubies in the crowns of the hosts of gods prostrate before him, which (feet) rest on the heaven of the hearts of the lords of the Trimūrti, of exalted qualities, the creator of the three worlds, sovereign of the sky and of all other matter,—ever grant to *Keshi Rāja* his desires.

In that universe the world of mortals is the most pleasing, * and in it the *Bharata mahātala* (continent) the most glorious (*samrājya*), and in it the *Kuntala kshiti* (land,) the most beautiful (*bhārajña*). That land with great joy did the glorious emperor lord *Bhījāna Deva* rule, in the same manner as Vishnu having brought back the earth carried off by Maya protected it.

That protector of the dwellings of all lords, † favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, sun to the lotus of the *Kalachurya* kala, able in war, in honour a Meru, light of great warriors, elephant god to the powerful, master of elephants, cage of adamant to those who sought his protection, in courage the lord of Lanka, to others' wives a brother, Malla of the *Saṁvatsa Siddhagiri darga*, in character a Rama, a lion to the elephants his foes, *Nirāṅka Malla* ‡; having these and all descriptive titles, which with him were real §; *Srinat Bhījāna Deva*, ruled the circle of the world as follows:—As a gem which first lay in the ocean, was then cast on the shore, then on to a rock, and at last became the *kaustubha* on Vishnu's breast, thus was the earth exalted by this king the praise of all.

The son of that mighty emperor, a *Manmatha* among men, king of kings, sun of kings, able in war, fragrant as musk, lover of bounty, *Rāja Maruṁṁ Sati Deva*, having ruled the whole world in peace:—After him, *Sankama Deva*, in truth and purity the equal of the son of Ganges (*Bhishma*), a new king *Purukutsa*, ruled the earth as if celebrating a festival.

After that, his younger brother *Akasa Maṇa*, of great heavery, glorious as the sun, *Agrati Malla*, was in peace as the lord of the earth. With joy did king *Akasa Maṇa* govern the whole world, an enraged lion to the lusty elephant the *Gauri* king, a net cast upon the shoal of fish the *Okarjika* (*Okola*) army, a south wind to the rain-cloud the *Andhra* king, a thunder-clap to the royal swan the *Māṇsa* king. That imperial king's powers of government became his chief ministers, whose natural ability was as follows || :—*O Laksh-*

* *A jagadāliṁ itarjya bhūmanāṁ rāja samagraya.*

† *Sannatā bhūmanā bhavaneś'raya.*

‡ See ante p. 86.

§ *Sankata gata nānangaḥ śānta pāthārittha nānangaḥ śānta.*

|| *A' vāja chakrānta vājya prahāṇa śaktiḥ'ā' mād prahāṇaḥ śār asane samāhāṇa nāmārittham antendage.*

may *Danṣa's*! on you has the lady earth set her heart, at the mere sight of your *Kuntala* (otherwise, curly locks) her *Kāmbh* (otherwise, zone) slips off with agitation. *Chamṣugi Deva*, burning the territory of the brave *Vijayāditya*, taking the *Cyōṣa* and *Hoyasa's* kingdoms, troubled the hostile kings who were burning with envy.² The lustre of the beautiful pole (*pāṇṣara*) cheeks of the crowned queens of the kings hostile to the lord *Kachana Danṣa-wāḥa*, chātaka birds taking for the moon, bees for white waterlilies, swans for the stalk of the lotus, wander about causing the world to laugh.

In doing favours to others a *S'ibi*, in giving charity a *Karna*, in benevolence to mankind a *Dharma*, in extensive liberality and unshaken truth the only one, who in the earth was a king but *Śevana Chamṣapati*. Among the elephants of the points of the compass *Airāvata*, among animals the lion, of gold the *Moru* mountain, among the gods *Indra*, of the oceans the shining milk sea, such great fame did *Karvana Danḍamāyaka* obtain and increase his glory in the world.

The auspicious *Ahara Matha Mahāyātri*, surrounded by these great ministers adorned with all exalted qualities, calling for *Kesinayya Danṣamāyaka*,—the mahā pradhāna, the birthplace of all virtues, purifier of the *Uharadvaja* gotra, grandson of *Kes'ara Deva* and *Pamṣinābika*, son of *Holalemarasa* and *Durggāmbika*, the loved one to the heart and eyes of *Lakṣmī Devi*, unassailable by fear or envious, in war the three-eyed (*S'iva*), friend of the harassed, a combination of all good qualities which unite in ministers of long service, entitled to the five great druma, great feudatory, the issuer of orders to numerous great commanders, master of all wealth, terrifier of his enemies, possessor of these and other true titles:—and saying "Govern the treasury of the south so that the country may have quiet †, punishing the evil and protecting the good,"—gave him *Donarasa vāḍ*, which was accepted as a distinguished favour by that great minister ‡ : to describe whose qualities:

His life was that of the Manus worthy of reverence, his policy that of the ancient kings, all the wealth acquired by his mighty arms was used for the benefit of others, the promotion of his government he counted as his own promotion, the happiness of his dependents he reckoned as his own happiness, thus during his life time did the glory of *Kes'ara Danṣamāyaka* increase. In the kingdom of this lord *Erishya Kes'ara Deva Chamṣapati* there were none excited, none conspicuous in splendour, no opponents, none great in possessions,

² *Ganṣina Vijayādityayam nāpāḥṣamam gūṣṭa Chāṣa Hoyasa vāṣṣam paṇḍ ulāḥa vāṣu nripāḥṣam angāḥṣam Danḍamāyaka Chamṣugi Deva.* † For *Vijayāditya* see note p. 110.

‡ *Dakṣiṇa dāṣ bhāṣa bhāṣṣam aḥa dāṣ amam kappanaka.* ‡ See note p. 110.

none envious, none who went forth to battle and came back weeping, none who unmindful of their proper title gave heed only to the flattery of poets' songs. The double of Chānakhya, twenty fold of Sakalaka, a hundred fold of Ubrigu (Parasu Rāma), a thousand fold of Ilāli (Rala Rāma), thus much did he exceed them in glory, *Kes'ava Deva*.

And that mahā pradhāna *Krishṇa Kes'ava Deva Dandanātha's* excellent ministers were the following :—His life like that of Manu, never uttering vain words, his faith having obtained him a place equal to that of the son of Śiva, possessed of such glory, who could compare with *Singa Nāyaka*? In affection and speech free from the sins of the Kali age, except to *Takkā Rāja*, to apply to others as frail as grass (*pad māsorasa*) the name of "king" was like calling a stone a jewel. This is true. What I wish for will come at my wish, all else I prevent from coming, thus used to say *Eickayya*. The treasurer *Sorī Deva* was to his dependents a treasury, why praise him? for others called treasurers, what connection have they with the assemblies of the learned, what manner of kings are they? Considering as his own all the intentions in the mind of his Lord, to the envious like the messengers of Mritu (death), to supplicants like a Surabhi (cow of plenty), thus did *Bāmanya* appear. His faith at the feet of Śiva, gentle in speech, eager to do deeds of benevolence, possessed of such qualities, *Bibi Rāja* shone to all the points of the compass. Only for the purpose of gratifying the desires of supplicants did he take the trouble of acquiring wealth and for no others *S'ra Tārtha S'ri Dāsi Rāja* of great glory.

Moreover, to describe the great ones of the karnams who were like the embodiments of the benevolent wishes of the ministers of that great king of Kings. Of qualities praised by skillful poets, born from the face of Brahma, able in doing good to others, excellent in the delights of good speech, beloved by the assembly of the Brahmans, profound as the sea, devoted to the faith of the feet of Śiva, with what esteem should those karnams be regarded!

Besides these were *Hirya Viṭṭarasa*, like the embodiment of the royal glory of Lakshmi Deva Dandanātha: *Chandugi Deva Dandanāyaka*, the embodiment of fierce might; the Desiya Dandanāyaka *Chikka Viṭṭarasa*, the glory of the Vāji kula, purifier of the Bharadvāja-gotra, the beloved son of Itige Duggi Seṭṭi; *Kes'ava Deva*, the chief friend of the world, follower of the life of Rathanayya Dandanāyaka, an abode of the sciences of war; *Kāva-nayya Nāyaka*, like a son to the rāja Lakshmi of Soranayya Dandanāyaka; *Rechanayya Nāyaka*, glittering like the formidable bow in the hand of Kavanayya Dandanāyaka.

While surrounded by all these ministers and royal attendants, the Indra of the wealth of the three worlds, like a cooling moon, was ruling the *Bharavase* Twelve Thousand, with *Hayre*, *Santalige*, *Yagedore* and other associated countries*, in the enjoyment of peace and wisdom, †—on the occasion of this great assembly, there was started a discourse on merit, describing the (king's) skilful policy and the glory of the city, as follows, by *Spandit Deva*, whose life was that of a muni, of high birth like *Kapila*, himself the glory of all beauty, considered as equal to *Kesava*, the son of *Nacheli*, his head marked by the lotus hands of the excellent muni *Vāma Śaktiśa* the Śiva seer, in greatness the noble *Rama*, the minister of the three puras,— who with great fast entering suddenly,—

' In firmness, of *Meru*,—in holy life, of *Manu*,—in providing a throne for the first chief poets, of *Sarasvati*,—the equal, the peer, the face-similar; to good qualities a quarry; of that firmness the abiding place, of that character the abode, of that sweet theme the home; thus is this lord truly celebrated in the world'—said the minister *Sibi Deva*, with joy.

' For the glory of the city : the *rākshasa* *Bali* having dwelt in this ksetra, made gifts, and in the course of manvantaras been considered as *Indra* himself; *Balipura* is of such immense antiquity that it is beyond my power to praise it. Therefore here perform some work of merit.'

Immediately saying 'Be it so' (*id asti*), the *S'rimeva Mahā Manjales**, *vava*, with *Tadaka Deva*; *Erabharasa* ‡ their brother-in-law; *Māli Setti*, *pattava swāmi* of the royal city *Balipura*; *pattava swāmi* *Meli Setti*; *Mūlīga Dharmama Siva Deva*, *śāhāri* of the *Hirya* *maṭha* of the five *maṭhas*; *Indra Śakti Deva*, *śāhāri* of the *Paccha Liṅga* *maṭha*; *Jnāna Śakti Deva*, *śāhāri* of the *Tripurāntaka*; with other citizens of the five *maṭhas* and the three puras; *Sibi Deva*, *Sandore Harggade*; his colleagues (*pratihasta*) *Chattama* and *Tippama*; the celebrated chiefs of the sons of chiefs who subdued *Kokkara* and took tribute from *Vijayāditya*, those who having given pleasure to *Hoysala Vira Ballāṣa*, chief among the *Malapās*, had obtained from him respect and were revered by all. |

* *Bharavase pannaichchikkāśāraṇamman'antā praviśānuyya Hayre Santalige Yagedore pavaṇṇa des'uvase*.—Hayre is probably the same as *Hayya*, North Canara; Yagedore, the region between the Tungri and Ghata rivers.

† See the author's introduction. See note p. 2. ‡ *Tiṣṭa pāsati manan*. § See p. 77.

|| *Kaṇṇavarasiddhavarṇaśāsanāṁ tēttirida jantatti paṇḍureṇa Kōṭṭayamama adihāsi Vijayādityamaṁ kappāṇamaṁ haviṣa paṇḍu mēṭṭimēṭṭereṇa* | *Malayapaṇṇa paṇḍu Hoysala Vira Ballāṣa Devaṇṇa pantiṭṭamama māṭṭha manayeyyama kaṇḍa jantāṇa subayurama eviśāṇa nativa*.

This *Vijayāditya* was the grandson of the *Vijayāditya* mentioned p. 98, and son of *Jayabesi* the *Kalamba* king who married a *Chalukya* princess.—*Cl. J. As. Br. R. d. S. ix*, 531.

And besides these, the *Bauzija dharmasa* (a sect)*, firm, of great piety, granters of their desires to their dependents, of one word, faithful to the feet of Isvara, observers of the policy which raises the prosperity of countries at the right seasons, of good character, of great strength, of exalted merit, beloved by all people, all which is no flattery:—Among the auspicious *Ayyas*, thus in many ways praised, in *Ikhalanki* and other *grāmas*, *nagaras*, *śhoṇas*, *dharmarāṣas*, *maṇḍarāṣas*, *dharmatubhās*, *puras* and *paṭṭanas*; inhabitants of *Lāṭa*, *Gauṭa*, *Karṇāṭa*, *Bauṅāṭa*, *Kiś'āṇḍa* and other quarters and countries: the local heads who united the glory of both classes of the *Des'ts*; *Maṇigāra Mahadevi Setṭi*, *Maṇigāra Maḥi Setṭi*, *Maṇigāra Padma Setṭi*, *Maṇigāra Māṇḍa Setṭi*, *Mari Setṭi* who had the feet of Śīva as his crest, *Sori Setṭi*, *Maḥi Setṭi*, *Sōṅga Māḍhi Setṭi*, making joyful all these meritorious ones among the merchants:—

May it be well.—In the 3rd year of Śrīmat Kalacharya Bhujā Bala Chakravarti Vira Nārāyaṇa Ahava Malla Deva, the year Plava, the month Śrāvana, the 13th day of the moon's decrease, . . . day, sankranti, vyāti pāta: all the property of Bauṇijigas of Malligāve dying without sons, for the mātā and sacred rites of Gavara's'vara Deva; the property obtained from Nagaras dying without sons, to Nagara's'vara Deva; and in all the five maṇḍas, the three puras and the seven brahmaparis, in whichever unclaimed property accrues, to the god of that quarter †; these at the holy feet of Gavara's'vara Deva, did *Kaṣṭhaṅga Damaṇḍagala*, with his karmans, pradhānas, and tāḍari, pouring water, bestow, free from all imposts, to endure as long as sun, moon, stars and sky.

This gift let the *nāṭi arasagaṇa*, the *adishāris*, the *nagaras*, the five *maṇḍas*, the three *puras*, and the *śumaneri dandagaṇa* maintain.

This gift whose resumer will be guilty of the sin of murdering the king or destroying the institutions of the mātā.‡ Whoso maintains this gift will obtain the merit of presenting in Varanasi and Kurukshetra a thousand tawny cows, with kolagas decked with gold and precious stones, to a thousand Brahmins in the vyāti pāta during an eclipse of the sun.

* See No. 53, page 73.

† Bauṇijigaṇa Maṇḍajigavalliga apatrika mṛitaka dārasu elam Śrīmat Gavara's'vara Deva mātāḥ dāra śāṅgyakāḥ | Nagaraḍalligaputrika dāmas appaṇa Nagara's'vara Devaṅge | mātāḥ paṇḍa mātāḥ nāṭi puras śīva brahmapurigaṇaḥ elam allāḥṭiga sṛṣṭiṇas aṇḍa allāḥṭiga Śhṛṇiga.

‡ P dāmasuṇas Gaṇḍigigaṇa mātāḥ dārasu arasige rāja śīvaḥ | nāṭige arasige śīvaḥ †

Whoso resumes it will incur the guilt of slaying with his own hand in Vārāṇasī and Kurukshetra a thousand cows and a thousand Brahmans. Whoso by violence takes away land presented by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Poison is no poison, the property of the gods that is the real poison. For poison kills a single man, but the property of the gods (if usurped) kills sons and descendants.

56. Śīla Śasana at Balagami, date A. D. 1054.

Size, ft. 8 7' x ft. 2 7'.—*Notes Kannada Characters.*

Cow suckling calf, in a mandapa.	East.	Linga with Trileśa in a temple.	West.	Shandi in a mandapa.
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May the three persons (*tri puruṣa*), the lords (respectively) of Śrī (Lakṣmī), Vāgī (Sarasvatī) and Girijā (Pārvatī), seated on Garuḍa (the kite), *hamsa* (the swan) and *śvā* (the ox); dwelling in the ocean, in the lotus and on the mountain (Kāśya); having the colour of the bee, of the red lotus, and of the moon: possessed of the qualities of *sāra*, *raja*s and *tanu*s; having two, eight, and three eyes; *Gaṇāda* (Viṣṇu), *Ahijā* (Brahma) and *S'ambhava* (Śiva), ever protect us. Adored by *S'ambhava*, beauteous with the *chāmara*-like crescent moon kissing his lofty head, the original foundation-pillar of the city of the three worlds.

May it be well. While the victorious kingdom of the auspicious *Trasakya Mañja Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme lord, first of monarchs, glory of the *Satyās'raya* *Mañja*, ornament of the *Chakravartya*,* was continually increasing in prosperity, to endure as long as sun, moon, stars and sky:—

As manuś Mera is a refuge to the gods so he to the learned, as Śiva the lord of Uma as Indra continually showering rain so bestowing gifts, as Ahijāra so able to support the burden of the world, as the moon surrounded with rays so with wisdom, as the ocean the birthplace of the beautiful Lakṣmī so he of prosperity: thus was the king *Ahava Mañja* celebrated.

A lion to the elephant *Chāpa*, a mighty wind to the heavy cloud *Kāṭinga*, a sun to the darkness *Pāṇchāḍa*, a wild-fire to the forest *Magadhā*, a thunder-bolt to the chain of mountains *Māḍava*, a Garuda to the serpent *Keraḍa*, a Ba-

* See note p. 14.

god, with the street behind the shops south of that high road—he gave, washing the feet of the *śrādhya*, *Paṭṭanada Mēḷiga*, *Juṇṇa Śīva Deva*, and pouring water, in the manner approved by all, with freedom from all imposts.

And that temple in course of time falling into disrepair; in the presence of *Paṭṭaṇa Śāvi Mēḷi Seṭṭi*, *Kiṛṭṭi Seṭṭi*, of all the *nagaras* and the five *maṭhas*, (namely) *Mēḷiga Maṭhakeśvara Paṇḍita Deva*, śāhāri of the Hiriya maṭha *Bheruṇṭheṣvara*; *Seṭṭikeśvara Paṇḍita Deva*, śāhāri of the Paṇḍa Linga; *Juṇṇa Śakti Deva*, śāhāri of *Tripurāntaka*:—all the numerous *daṇḍagala*, the various *deśi byavahāris* (or merchants of different countries), and *Maṇḍigāra Mahadeva Seṭṭi*, acknowledging this as a work of merit belonging to them, gave to that god the name of *Gaṇaṣṭhara Deva* and repaired the temple.

Titles of the five hundred (who united in the work):—May it be well. Famous were they throughout the world as five hundred *vira ś'āsana*; adorned with many acquired good qualities, as truth, parity, good conduct, character, morality, obedience, prudence; protectors of the *Vīra Bomanji dharmas*; conspicuous with the flag of the holy hill (*Kailāsa*); their breasts embraced by a *Lakṣmī* who causes their honour to excel; great in the earth through bravery; born in the *Oḥandra amṣa*, the root of the *khandali* tree *Vāsudara*; having obtained a boon from *Bhagavati*; possessed of thirty two honourable *maṭhas*, eighteen *paṭṭanas*, sixty four *paga pīṭhas*, and *śrasanas* in the four points of the compass*; the descendants of those called travellers over many countries (†); of the sect of *Brahma*, *Viṣṇu* and *Maheśvara*, of the *Kṛita*, *Treta*, *Dvāpara* and *Kali yugas*. The earth as their sack, the eight regents of the points of the compass as their load or destination, *Vāsuki* as their girth, the serpent race as their cords, the cow as their secret pocket

the invaluable produce of the soil the articles in their pack‡. Visiting—in the various countries of *Chera*, *Chōḷa*, *Pīṇḍya*, *Mālaya*, *Māgadhā*, *Kauśāḍa*, *Saurāṣṭra*, *Dharmashra*, *Kannabha*, *Kāmbhoja*, *Galla*, *Lalḷa*, *Bārvara*, *Pārvara*, *Nepāḷa*, *Eḷapāḍa*, *Lambakarna*, *Śīrīśṛīya* and *Ghāḷiṇṇāḷḷaḷ*—the *grāmas*, *nagaras*, *kṛēḍas*, *kharvāḍas*, *maḍambas*, *paṭṭanas*, *drondamāḍas*, and *samedhanas*, with the cities of the elephants at the cardinal points; and by land and by water (*pāḍa māryga jala mārygaduḷ*) penetrating into many regions (*khaṇḍa maṇḍa'ana*

* See No. 38.

† *Nāṇā deśa bhramadutakavāraṇṇa pattiṇṇa*.

‡ *Prithivya kamanḍapāḍe nāḷa lakṣṇāḷara pāḍḍe Pḍaṇḍiya laṇḍāḍe ḷḷaṇḍi ḷaṇḍāḍe dīṇḍāḍi laḷḷāḍa val-vannalāḍḍi chakṛāṇṇa laṇḍāḍi kōraṇṇa māravarigēḷḷi kāsambayal amāḷya vāṭṭaḷḷe vāṭṭaḷḷiḷi*.

§ The last four names indicate countries whose inhabitants are respectively one-footed, long-eared, amazon, and tailless-tailed.

gajana): with superior elephants, well bred horses, large sapphires, crystals, pearls, rubies, diamonds, lapis lazuli, onyx, lapis, carnaules, coral, emeralds, *harikatanas*, and various such articles: cardamoms, cloves, red sandal, sandal, camphor, musk, kunkuma and other perfumes: which by selling wholesale, or by hawking about as pedlars, they completely fill the emperor's treasury of gold, his treasury of jewels and his treasury of silk cloths; and the balance they devote with affection to dully bestowing benefits on pandits and munis distinguished for their knowledge of the *śāstras-samaya** and the *śāra-darśana*; and the hundred thousand heavenly blessings these invoke, placing on their hands and bearing on their heads, counting them as Mahādewa and their *śāra-dewa*; enjoying in great comfort, merit, wealth, pleasure and property (the four objects of human desire). Supporters of the drivers of herds of asses and buffaloes (carriers), of the sixteen of the eight nāda (?), of *gavaregata* (?), of *gātrigat*, *setti*, *settigat*, *antakāras*, *viras*, *bīravasigat*, *gandhigat*, *ghānand*, and *ghānandāśāmis*. Thus powerful, bearing bows in their hands, having the elephant as a *bhāri* (kind of drum), *Bhāri* (a sect) as a *madāle* (a drum), white umbrellas as a canopy, the mighty ocean as a moat, Indra as the power of the hand, Varuna as the standard bearer, Kubera as the treasurer, the nine planets as a belt, Rāhu as the sheath, Ketu as the sword, the sun and moon as the backers, the 53 gods as the spectators; they drew forth the sword *Aśame* (palladium), and with it piercing the enemy named *Irādha* (singer), they fought and conquered, these *bhāri makkha* (sons of warriors), possessed of the *ḍavaruga*, *para* and *nirghoshana*: five hundred lords of the suspicious Ayyāvale, the best among their people, of unequalled fame, great in brilliant splendour, in truthfulness like Gāngeya, in earnesty like Duryodhana, in might like Bhīma Sena. Like the elephant, they pursue and kill; like the cow, they stand and kill; like the serpent, they kill with poison; like the lion, they spring and kill; wise as Brihaspati, fertile in expedients as Nārāyaṇa, perfect in disputes as Nārada rishi

The gene Māri (small-pox or any epidemic) they keep up the fear of, the coming Māri they face,† the pursuing tiger they excite, under the moving cart they place their feet, clay they go into and will not leave, of sand they make ropes, the thunderbolt they catch and exhibit, the sun and moon they draw down to the earth. Knowing the contents of the *Gudga śāstra* (?), which directs the conversation of the three worlds, they converse about things great and small, such as the brow, the eyes and the four arms of Ivara's *bhānara*, the loud

* Said to be four sects or schools:—*kempu*, *survige*, *murafu* and *madiga*.

† *Bhāri makkha* (*Khalakaddharum bhāri makkha*) (*gajavāra*).

laughter of the Brahmans, and the overthrow of Bhagavatī. Their merchandise, the spoil of all the points of the compass, lays hold of those who come to their shops and binds them as with a vow; they dance carrying the head of the enemy as a bunch of flowers and with the enemy's hand tied as a badge on a pole;

To the five hundred swamis of the auspicious *Ayyāraḥ**, thus possessed of all titles, making *sāśa/darpa*, present offerings of food, O Setti! To the five hundred swamis of *Ayyāraḥ* present the *tūmbāla* in a tray, for this is auspicious.

May it be well.—The *dharmamāya* which the ever bountiful auspicious five hundred, Pattana Sāvi Mohi Setti, Kirtti Setti, and the chief *nagaras* under them, gave for the decoration and processions of Gararavara Deva, and for repairs of the temple:—

The shops of the *nagaras* ten *visa* each a year; the gold merchants ten *visa* each a year; the *śākhā garavagaṇa* one *paṇa* a year per sack; the *garava* of other countries one *lāga* a year per sack; for camphor, musk, kunkuma, sandal, pearls and all such articles sold by weight, two *lāga* per *ponna*; cloth merchants of the place and foreign cloth merchants two *lāga* per *ponna*; for black pepper, cinnamon seed, mustard, *sola* flower, bishop's weed, and coriander one *visa* per *pon*; for sugar, asafoetida, dry ginger, long pepper, cardamoms, green ginger, turmeric, and all fibres and roots sold by weight, one *visa* per *pon*.

The *Dandantya* managing the *hoḥḥaḥa* and *caḍḍa vāṇa* † feed the *śaṅka* on one load in ten loads; the merchants who load from the place and all merchants from abroad one *maṇa* per load; the forty families of flower-sellers, one garland for each basket; the thousand *tūmbāligas*, a thousand leaves for each family in Chaitra for the procession; the fifty families of *cāṭana* one *śaṅḍiga* for each mill, for the lights of the god.

The worthies (*masamega*) of the Jiddūḷige Seventy:—Ekkalarasa the chief, the añj prabhu, Chitti Māra Kāla gāvūḇa, Sigga Bāva gāvūḇa, Sāgaradā Bāda gāvūḇa, Avali Jakka gāvūḇa, Haṇṇa gāvūḇa, Hosa Valliyūr Sārimaya, Saṅkara Bhaṭṭa, Kāḍali Sānta gāvūḇa, Tottūr Roḍa gāvūḇa, and all the prabhu gāvūḇas gave for the god five *paṇa* a year for each village.

The worthies of the Nāgara Kḥaṇḇa Seventy: Savi Deva the chief, Konaṇṇi Prithvi Setti, Degūr Keta gāvūḇa, Māḇaṇḇi Saṅka gāvūḇa, Māḇaṇḇi Keta gāvūḇa, Elambāḷi Keta gāvūḇa, Māḇalūr Kāla gāvūḇa, and all the prabhu gāvūḇas, gave for the god five *paṇa* a year for each village.

* See No. 38, p. 74

† See note p. 79.

The worthies of the *Edenāḥ* Seventy:—Savarasa Prapampasa the chief, the mahājanagaḥa of Agrohāra Elase, the mahājanagaḥa of Kuppagaḥe, Basamāra Bīra gāvunḍa, Taramāra Kōja gāvunḍa, Barige Jalka gāvunḍa, Guḍave Jaka gāvunḍa, Veramāra Billa gāvunḍa, Tavaniddhi Dutta gāvunḍa, Saramba Kalla gāvunḍa, Kādali Bāka gāvunḍa, all these prabhu gāvunḍas gave five *paya* a year for each village.

The property of those who die without heirs among the *ṛegala gavar* Baranjigas of the *mammuri dandagaḥa* in the city and in the nād goes to the god.

The goldsmiths of the city gave one *paya* a year for each chasing dish; the washermen of the city gave ten *visa* each a year; the basket makers of the city gave five *visa* a year for each knife: the weavers gave five *visa* a year for each *ṭiṭe* (? loom).

What person soever with affection maintains this gift, will obtain the fruit of the merit of bestowing at Kurukshetra, Gaya, Gauges, Varanāsi, and other holy bathing places, to a crore of Brahmins, versed in the vedas and śāstras, lovers of *vava*, a crore of tawny cows about to become two-faced (*i. e.*, to calve), with humility, in the *praya tithi*. What doubt of this? Whoso complaining resumes this gift will incur the great guilt of wantonly killing those Brahmins and those tawny cows in those holy bathing places.

To the kings of my own race or the kings of any other race who with minds freed from sin shall faithfully maintain this my gift, to them do I with folded hands placed to my head do obeisance.

Merit is a common bridge for kings: this from age to age deserves your support, O kings of the earth. Thus does Ramachandra beseech the kings who come after him.

Whoso by violence takes away land presented by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Poison is no poison, the property of the gods that is the real poison. For poison kills a single man, but the property of the gods (if usurped) kills sons and descendants. The wild-fire though it consumes all the trees in the forest, spares their roots; but . . . destroys both the *kūḍa* and its root.

Mūḷiga Madhakesvara Panḍita Deva, śāhāri of the Hiriya matha, and his son *Dharmama Śiva Deva*, presented in the streets of their Mūlāsthāna Deva:—in the west street, one house of ten hands (*ḥaḍi*) to Manigāra Mahadevi Setti; in the south street, one house of ten hands to Manigāra Lakmi Setti; in the manner approved by all, to endure as long as sun, moon, stars and sky. The auspicious Mahā Manjalesvara Ekkalarasa's Dandacāyaka Kōmārasa remitted for Gavaresvara Deva the *ḥḍavāsa* on ten ballaces.

57. Virakal at Balagami, date A. D. 1282.

Size ft. 5 6" x ft. 2 6".—Hale Kannada Characters.

Sun.		Moon.
(Inscription here illegible.)		
The hero is the presence.	Linga with a Tricep and a woman in a temple.	Worsh. formed by an attendant.
(Inscription here illegible.)		
The hero according to heaven in a lot, attended by celestial nymphs and a band of celestial musicians.		

May it be well.—Entitled to the five great drums, lord of the city of
Dvdrakath, sun to the lotus the
Yādava Kula, disgracer (*disdāpasta*) of the
Hoyasa Rāya, establisher (*sāhāyānāśvaya*) of the *Telenga Rāya*, (was) the
 suspicious *Yādava Nārayana Bhujā Bala Praudha Pratāpa Chakravartī*
Rāmachandra Deva: In the 14th year from the commencement of whose
 reign, the year *Chaitrabhānu* the 1st day of the moon's
 increase, Sunday
Baṭṭigraṇa, the city of the Vira Bavanja of various countries .

The hero under a canopy, and attended by standard bearers and men
 armed with spears and bows, in the act of shaking his canopy, whom
 he has raised by the plume of his head dress. On the side of the latter
 are 6 horses and some men armed with swords and shields.

(Inscription here illegible.)

58. S'ila S'asana at Balagami, date A. D. 1102.

Size ft. 5 1" x ft. 2 4".—Hale Kannada Characters.

Sun.		Moon.	
Worsh.	Linga with Tricep in a temple.		Worsh. mak- ing call.

(The inscription is almost wholly illegible. Much of the first part
 consists of praises of *Gopali Nāyaka*, an officer under *Govinda*
Raja Dandanāyaka ruling the *Emarase* Twelve Thousand.)

. in the presence of *Govindarasa*, in the 27th year of *Chalukya*
Vikrama, the year *Chaitrabhānu*, the month *Phālguna*, new moon day, Sunday,

the sankramana and vṛati pāṇ : *Gopālī Nāyaka*, in order to provide for distribution of food, buying in the Balliya plain one *vaṭṭa* (of land) according to the kachchava pole, and a house, presented them in the manner approved by all, for the purpose of providing food for twenty Brahmanas

Whoso maintains this gift will obtain the merit of presenting in Vārāṇasī, Kurukshetra, and Prayāga a thousand tawny cows decorated with precious stones to the Brahmanas. Whoso resumes it incurs the guilt of killing these tawny cows and those Brahmanas in those holy places. Whoso by violence takes away a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

59. Virakal at Balagami, date A. D. 1202.

Size/L & B × H. 1 1'.—*Large Kannada Characters.*

Sun.	Linga with Priest.	Moon.	Nandi.
<p><i>Vīrakāla Nārāyaṇa Bhujā Bala Pratāpa Chakravarti</i> <i>Vīra Balāditya Deva</i> ruling the kingdom in peace; at that time, of all worlds, adorned with all good qualities, protector of the <i>Vīra Banaraja dharma</i>, supreme lord, a cage of adamant to those who seek his protection five hundred swāmis son the year Dandabhi, the month Ashādha,</p>			

The hero being borne to heaven in a car
by celestial nymphs waving chakras.

(*Inscription here illegible.*)

The hero armed with a bow and standing over a dead
body, encountering an enemy similarly armed. Both
attended by men armed with swords and shields.

quickly returning, killing, fighting and gaining the victory, entered the world
of gods *Sāleya Banaraja* bore him from the field.

60. Śīla Śāsana at Balagami, date A. D. 1977.

Size ft. 8 x ft. 3.—Five Kannada Characters.

Elephant.	Bull.	Jinnendra in a temple.	Deva.	One snake- king said.
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May it be well.—May the command of Jinendra, praised as the universal protection, be pleasure-giving as the moon to the faithful; washed by the streams of the united brilliance from the crowns on the heads of gods and rākshasas, may it ever grant prosperity. May the doctrine of *Traishikya nāṭika*, the supreme profound *syād vāda*, a token of unflinching success, the Jain doctrine prevail.

May it be well.—Protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyāśrīya kula*, ornament of the *Chakrākya*, * was the auspicious *Tribhuvana Mallā Deva*.

The *Chola* king he caused to slake, (his) great ones (*anigaru*) he took no count of; to the *Lāṭa* king he displayed the power of his arms, and overcoming him destroyed him: the feudatory kings of both emperors (*udhaya chaḍṇesvara sāmanta bhūḍhrī*), mounting his furious elephant, he tormented and took their kingdoms, and became the lord of the shining Lakshmi of the *Pāṇḍya* kingdom, (his) *Vikramāditya Deva*, praised by all. To *Dārādītha* (?) a great and dreadful fever; to *Chola* a cruel Yama; his feet revered by the crowns of the lines of the kings of *Saurāṣṭra*, *Anga*, *Kalinga*, *Vanga*, *Magadha*, *Audhara*, *Aśanti*, *Panchāla*; the Chalukya regent elephant (*dīp gaja*) sported in the forests and mountains on the shores of the eastern and the western oceans. As the form of Narasimha tore open the breast of the rākshasa king,

here up Kaikasa on his chest, presented with joy the gold of the earth to Indra, subduing all the mightiest destroyed twenty-one times the kings of the earth,—even so, O *Vikramāditya*, is your enmity implacable! Saying, "Why share it with others? If I take it upon myself alone shall I be overcome with fatigue?"—from the back of the great tortoise, from the head of the lord of serpents, from the company of the elephants at the cardinal points, from the caves of the mountains (at the points of the compass), boldly lifting off the whole weight of the world, by his might he placed it securely in his arms, *Vikramāditya Deva*.

* See note p. 14.

When thus having freed the world from every enemy he was in his residence at *Yagdi*, ruling the kingdom in peace and wisdom :—

The dweller at his lotus feet ; May it be well. Entitled to the five great names, lord of great feudatories, a commander of great power, a terror to evil doers, a man to the full worthy the company of his relatives, a light to the Devas, a benefactor to *Sarasvati Devi*, adorned with good qualities, a Brahman in skill, a lion in courage, an aid to valour, a Garuḍa in devotion to his master, punisher of the evil, destroyer of the garden of lotuses his enemies, of modest aspect, fame his flag, great in emulation, a bee at the lotus feet of *Tribhuvana Malla Deva*, having these and other names and titles, was the auspicious *Pañjanayaka Devanaga Deva*. *

A security to all the world by the might of his arms, causing great astonishment in the world by his power, the brightness of his terrible glory, his ability, his single word and his exalted fame, an ocean to the gems of all good qualities and happiness, was *Devanaga Deva*. He himself an eye to all people, he their fate, a sun through whose brightness the shining of the stars his enemies was eclipsed, the darkness of evil was dispersed, and all the earth shone with exceeding glory, in order to confirm the decision of the fame of *Vikramāditya* did he obtain power, *Devanaga Deva*, of matchless might. The mountain was removed by *Hari*, by the *Daiṭya* the earth was confined in the womb of *Pātāla*, by the hurricane of wind at the destruction of the world the prints of the compass were blown away :—laughing at these as having no stability, his real firmness despises them, *Devanaga Devadāhipa*.

While this abode of praise and fame, the auspicious *Mahā Sandhipati*, *Mahā pradhāna*, the *Pañjanayaka Devanaga Devanaga*, enjoying (*anubhavisitān*) the *Devanaga* Twelve Thousand, the *Satadiga* Thousand, and the eighteen *agrahāna*, punishing the evil and protecting the good, was in the royal city *Balghodha* :—

His god *Jinaśīla svami*, his own guru the great *vrāti* *Guṇabhadra*, his mother *Jakkabba*, his father *Soma*, his younger brother *Mela*, his wife *Bhagabba*, his father-in-law *Kali Deva* revered by the world, a host of good qualities, a patron of the learned ; thus blameless in every relation, was *Śiṅga*, distinguished for the collection of tribute and discourses on merit. Of modesty the king, of merit the home, of virtue the birth place, of reverence the abode, of greatness the summit, to prudence, learning, liberality and patience a mine, thus praised by all the circle of the

* See No. 10, p. 11.

world, was the bee at the lotus feet of Jinapati, of great qualities, *Pratibha Singa*. . . . on examination he is the perfect equal of the son of Śankara, of Śarasvatī and of Brahma, thus does all the world praise him, how excellent then is *Singa's* greatness of fame among the worthy. Pure was the son of Gaṅga (Bhishma), purer than the son of Gaṅga was the beloved son of Vāyu (Hanuman), purer than the son of Gaṅga or the son of Vāyu was Saka; but praised as surpassing in purity that son of the river, that king of the apes, and that Saka rishi, is *Pratibha Singa*. As birds to a mango tree laden with fruit, as bees to a strong perfume, so to do the crowds of the learned flock to the Divāli festival of his beauty; and he causes them all so to rejoice that they extol it as imperishable and ever new, *Singa Raja*.

With great ardour did he learn the method of bestowing benefits, he learned how to invite the learned to him and to show them respect, he learned to maintain the great praise of protecting his dependents, he learned to astonish all as the king among the worthiest, all these were the acquired qualities of *Pratibha Singa*.

A sun to the sky of Jina dharma, a moon in raising the tide of the milk sea of Jina dharma, a bee at the lotus feet of Jinapati, these being his true qualities, *Pratibha Singa* thus praised, originating a discourse on merit, said "You should present to the Śrīmat Permaṇḍī haṇḍī (Jain temple) one *hija*, obtaining it from Śrī Ballavarṇa."*

On his thus making application to his governor, and the suspicious Candanayaka *Darman Dera* making known the whole matter to his own swāmi; Śrīmat Tribhuvan Malla Dera, in the 2nd year of Chālukya Vikrama, the year Pingala, the month Pūṣya, the 7th day of the moon's increase, Sunday, it being the attarāyasa maharātri parbbā: in the royal city *Baligāra*, on the birthday of his son (*Varma Kumāra gāhastaka*), made this gift to the god of the Śrīmat Chālukya Gaṅga Permaṇḍī Jinalaya, to provide for the services, the worship, the anointing, the decoration, the food of the rishis, for repairs of the temple and the new work of the upper haṇḍī.

Greatly conspicuous by the bright glory of his fame, and the lines of shining lotuses his worshippers, driving away the clouds of darkness evil deeds, brilliant as the three beautiful gems in the sky of the Jaināgama worthy of praise from all, a temple of all the qualities of fortune, was (the god) *Gaṇa-bhadra Deva*, the sun to the lotuses chief mania. A treasury of great penance,

* *Chālukya kṛtā ballavarṇa prasāngam pūjita Śrīmat Permaṇḍī haṇḍī andā bhāvanā Śrī Ballavarṇarāṭṭi pūjita kṛtā andā śaṇḍīdāga āraṇya pūjita.*

lord of the assembly of *munis*, distinguished for wisdom combined with merit, was the celebrated *Mahāsena brāhī*. And famous was that *vratis's* disciple: in the extensive *s'ābda s'āstra* he was like the world-renowned *Pūjyapāda*, in skill in *śukla s'āstra* he was like *Ākalanka Dāsa*, in poetical power like *Sāmantha Bhadra*, thus greatly was *Rāma Sena* the chief of the learned praised, as the king of the world.

To him, who had thus reached the furthest shore of the ocean of all science, devoted to the performance of supreme penance: to *Rāma Sena Pundita*, of the *S'ri Māla Saṅgha* the *Sena gṛāma* and *Pogari gachchika*, with pouring of water and all ceremonies, he gave *Manerane* one (village), situated in the *Jigḍajige* 70, in the *Banavase* Twelve Thousand *kampana*.

This gift whose maintainers, will derive the merit of presenting in *Bānapurī* and *Kurukshetra*, to a thousand *Brahmanas*, a thousand tawny cows and *kola-gas* decked with precious stones. Whoso resumes it will incur the guilt of slaying that number of *Brahmanas* and that number of tawny cows in those holy places.

To the kings of my own race or the kings of any other race, who with minds freed from sin shall faithfully maintain this my gift, to them do I with folded hands placed to my head do obeisance.

Merit is a common bridge for kings. This from age to age deserves your support, O kings of the earth. Thus does *Rāmachandra* beseech the kings who come after him. Whoso by violence takes away a gift made by himself or by another shall assuredly be born a woman in ardure for sixty thousand years. The earth has been enjoyed by *Sagara* and many other kings, whose empire was extensive in proportion to their (gifts of) land.

Chāma-jauṇḍya, of the hill of *Guṇabhadra Deva*, wrote it. Great prosperity! Fortune!

61. *Sila Śasana* at *Balagami*, date about A. D. 1070.

Size ft. 4.3' x ft. 2.1'.—In: *Kannada Characters*.

Gov.

LINGA

Nandi.

with Priest in a Temple,
surrounded with an elaborate scroll.

May he (*Siva*) who like the wild-fire in the forest drinks up the first of rivers (*Ganges*), its stream widened by the breeze from the waving *chāmaras* in the hands, laden with tinkling ornaments, of the celestial nymphs as they fan him; god of gods; worthy to be praised by the three worlds; the husband

of Gauri, grant our desire. May he who is as a thunderbolt to the mountains of trouble, who rejoices in the movement of the heads of his serpents, whose prowess is a source of joy, lord of heaven and all worlds, at the lalpa trikin of whose feet is a place of rest from all care, the sight of whom is a joy to all people, who shines with the light of the moon, *Niphes'a*, grant every desire. May the god who is conspicuous by the light upon his lotus feet from the rows of jewels in the crowns of the celestial inhabitants prostrate before him, adorned with long arms like shining serpents, protect us.

The auspicious *Chalukya* emperor, peerless in might, *Taṭapa*; a combination of all splendour, *Satyá's'raya*; *Vikramaditya*, the home of bravery; *Jaya Singa*, excellent in wisdom, a treasury of surpassing nutrition, kind to all; *Trailokya Malla*, encircling (as a garland) the fortune of the world—these having famous brought the *Chalukya* kingdom to renown.

That celebrated *Ahava Malla*, conqueror on the field of battle, lord of victory, lord of the sea-engirdled earth, a moon filled with the nectar of his good works, the source of fortune to the *Chalukya* kingdom, acquired great fame by the power of his own arms.

Trailokya Malla, (was such that) whoever refused him obeisance with folded hands, he went against them, O astonishment! in the greatness of his power, surrounding them, broke them, tossed them up, socked them, dragged them violently along, bent them, slaughtered them, pierced them, cut them in two, plucked them up by the root, transported them, it is impossible to think of all the ways in which he destroyed his enemies.

Bhuvananka Malla, his son, with qualities worthy of praise from all the inhabitants of the world, a beloved ornament to the wife his father's kingdom, his crest the dust from the lotus feet of Ś'iva, of the highest fame, the whiteness of the nectar of his splendid features shone into all lands. The elephants of *Bhuvananka Malla* chased afar those who made war upon him, streams of blood flowed on all sides, so that wild animals came in groups to drink it; the enemy's elephants fell here and there exhausted, their heads staggering with giddiness; the enemy's army completely routed, fled panting away.

May it be well—While the victorious kingdom of *Bhuvananka Malla Dasa*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyá's'raya* kula, ornament of the *Chalukyas*—was continually increasing in prosperity, to endure as long as sun, moon and stars.—

Serving with diligence the lotus feet of this great king was the Vishnu-

* See note p. 14.

like *S'ri Ganga*, who could overcome all difficulties, who had subdued hosts of enemies, whose lotus feet received the homage of all rival kings bearing his orders on their heads, the greatest hero in the world.

Like a sea of good fortune, chief of all the Brahmans, a conqueror by his might in every point of the compass, a headjewel to Brahmans and Kshatriyas, a king of kings was *Udayaditya*. Is there any equal to you in the field of battle? you destroyed all the kings of the earth who came against you.

(The *s'āsana* stops here and is evidently incomplete.)

62. *S'ila S'āsana* at Balagami, date A. D. 1139.

S'ila ft. 4 ft. = ft. 1 ft. — Balagami Kannada Characters.

Small.

Large
with Vowels in script.

Now emb-
ling call.

Om. Adorned by *S'ambha*, beautified with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

I am obedient to the words of *Phrīvēśvara* Guru, the disciple of *S'ri Vādi Rudra*, and (am) like the possessor of the kalpa vriksha to the ears of the wise.

Om. Praise to *S'iva*. May it be well. While the victorious kingdom of the illustrious *Bhadraka Maṭṭa Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyakṛaya* kula, ornament of the *Chātūdyas**—was continually increasing in prosperity, to endure as long as sun, moon and stars.—

The sculptors *Dyāvanṇa* and *Rāvanṇa*, adorned with all good qualities, of great reputation among the good, brothers, perfect workmen. Their father was *Goḍa*, their mother named *Ballava*, their friends and relations were *Gauriśa Dāsas*, and they revered *Gaṇṭamārya*, worthy to be worshipped by monks, the śāhāri of the *Kuḍiya* maṭṭha, whose praise is in all the world.

These two, *Dyāvanṇa* and *Rāvanṇa*, in order to clear an aspersion on their own race of the sculptors,† set up an image of the god *Kaṣṭhes'vara*, and calling together *Mohi Saggi*, *Kirūti Saggi*, and others, with all the *nagara janāṅgaḷu* and the five maṭṭhas, as well as their own house people, gave the temple of that *Kaṣṭhes'vara* to the illustrious *Gaṇṭamā Deva*, in the same manner as the god *Kaṭāres'vara*.

* See note p. 13.

† *Nijā vīḷpī kula kaṭāres'varaṇi kaṭṭeḷaḷu*.

And that *Antanna Deva*, in the year *Siddhanti*, the month *Pushya*, the 13th day of the moon's increase, Sunday, the day of the sun's entering the northern signs—in presence of all the *Nagaras* and of the five *mathas*—pouring water, gave for the pleasure and daily service of the god, by the hand of *Narasimha*, 60 *kamanas* of wet land from the eastern portion of the land in his possession. And *Mebi Seppi* and *Kirti Seppi*, and the other *Nagara* people, experienced in all works of merit, gave in permanence the land rent of the house in which *Dyavanu* lived*, for the repairs of the temple of *Russum'svara*. And fifty householders of the oil-makers gave to the eternal god one adige of oil for each mill. And all the (?) tailors gave one *paya* per house per annum, and one *paya* for every wedding among them, for a splendid car procession of the god in the month *Chaitra*. (*Some defaced*).

Whoso protects this gift as long as sun, moon, stars and sky endure, obtains the merit of presenting a thousand tawny cows to Brahmins at *Várnasi*, *Gaya*, and *Kurukshetra*. Kings should from age to age support the bridge of merit, thus pray continually *Rámachandra*. Whoso alienates any gift made by himself or by another will be born a worm in ordure for sixty thousand years. Of making a gift and continuing it, the continuing it is the best, for he who makes a gift obtains *svarga*, but he who continues it obtains final beatitude.

Praise to *Siva*.

63. *S'ila S'asana* at *Balagami*: date about A. D. 1080.

Size ft. 3 x ft. 1 4.—*Half Kannada Characters.*

Over north-
ling wall.

Image with Priest.

Small.

Om. Praise. Adored be *S'ambha*, beautiful with the *chámara*-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well.—While the victorious kingdom of the illustrious *Tribhuvana Mañja Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyás'raya kula*, ornament of the *Chakrákya*†—was continually increasing in prosperity, to endure as long as sun, moon and stars.—

And the servant of his lotus feet, *Gundamarasa* entitled to the five great drums, chief of great tributaries, a master in the use of missile weapons,

* *Dyavanen ivadda sarayya siddhyanam.*

† See note p. 14.

Mahe Verggaḷe* Danḍanājaka, was ruling the Sakaṃpata agrahāra, the *vaṃṣa* *cāvala*, *kaṇṇaka* and two *biḷḷaṇṇa* † within the Baṇavase rāj.—

Channamareasa of his family, subdner of *Sarasa* kings, entitled to the five great drums, chief of great tributaries, subdner of the rebellions, destroyer of difficulties, like the horse, fish and Rāma incarnations, lord over all kings, the source of ruin to his enemies, the fearful, the ready for war, and with many other names.—

Making oblations to the god *Sarves'vara* of the village of *Lohraḥ-koti*, filled with piety on beholding the divine *Linga*, in order to provide for the ablutions and daily worship of that god, (ordered to be given).—From each large rest free betel garden in . . . one *paṇa* a month,—from the *huposta* in all the customs stations, two *paṇa*,—for each heap of fallen *areca* nuts, two *areca* nuts,—moreover for the annual festival the *Paṇṇa* *S'avi* of the royal town *Baḷḷigrāma*, and all the other citizens gave five *paṇa*,—for the service on the days of the changes in the moon, one *paḍi* of raw husked rice from each shop for the puddings,—in the *Jiḷḷiḷḷige* Seventy one *paṇa*, . . . all the families of the betel sellers gave five *āṣa*, . . . the goldsmiths . . . five *vi* . . . ‡. Thus let it be.

As much as the foregoing is also to be given if any repairs are required to the temple of *Sarves'vara*.

The writing of *Nāvala* *Sena* is genuine (*a few words illegible*.)

* See No. 47, p. 109.

† See notes pp. 70, 80.

‡ *Pēṇṭhayeḷ* *lingaḷige* *galya* *paṇa* *māya* *vaḍaḷḷa* *paṇa* 1, *sewaṇṇa* *amāḥa* *ṭhāṇṇa* *vaṇṇaḍaḷ* *kaṇṇaḷḷa* *paṇa* 2, *kaṇṇa* *paṇa* 3, *kaṇṇa* *paṇa* 4, *kaṇṇa* *paṇa* 5, *kaṇṇa* *paṇa* 6, *kaṇṇa* *paṇa* 7, *kaṇṇa* *paṇa* 8, *kaṇṇa* *paṇa* 9, *kaṇṇa* *paṇa* 10, *kaṇṇa* *paṇa* 11, *kaṇṇa* *paṇa* 12, *kaṇṇa* *paṇa* 13, *kaṇṇa* *paṇa* 14, *kaṇṇa* *paṇa* 15, *kaṇṇa* *paṇa* 16, *kaṇṇa* *paṇa* 17, *kaṇṇa* *paṇa* 18, *kaṇṇa* *paṇa* 19, *kaṇṇa* *paṇa* 20, *kaṇṇa* *paṇa* 21, *kaṇṇa* *paṇa* 22, *kaṇṇa* *paṇa* 23, *kaṇṇa* *paṇa* 24, *kaṇṇa* *paṇa* 25, *kaṇṇa* *paṇa* 26, *kaṇṇa* *paṇa* 27, *kaṇṇa* *paṇa* 28, *kaṇṇa* *paṇa* 29, *kaṇṇa* *paṇa* 30, *kaṇṇa* *paṇa* 31, *kaṇṇa* *paṇa* 32, *kaṇṇa* *paṇa* 33, *kaṇṇa* *paṇa* 34, *kaṇṇa* *paṇa* 35, *kaṇṇa* *paṇa* 36, *kaṇṇa* *paṇa* 37, *kaṇṇa* *paṇa* 38, *kaṇṇa* *paṇa* 39, *kaṇṇa* *paṇa* 40, *kaṇṇa* *paṇa* 41, *kaṇṇa* *paṇa* 42, *kaṇṇa* *paṇa* 43, *kaṇṇa* *paṇa* 44, *kaṇṇa* *paṇa* 45, *kaṇṇa* *paṇa* 46, *kaṇṇa* *paṇa* 47, *kaṇṇa* *paṇa* 48, *kaṇṇa* *paṇa* 49, *kaṇṇa* *paṇa* 50, *kaṇṇa* *paṇa* 51, *kaṇṇa* *paṇa* 52, *kaṇṇa* *paṇa* 53, *kaṇṇa* *paṇa* 54, *kaṇṇa* *paṇa* 55, *kaṇṇa* *paṇa* 56, *kaṇṇa* *paṇa* 57, *kaṇṇa* *paṇa* 58, *kaṇṇa* *paṇa* 59, *kaṇṇa* *paṇa* 60, *kaṇṇa* *paṇa* 61, *kaṇṇa* *paṇa* 62, *kaṇṇa* *paṇa* 63, *kaṇṇa* *paṇa* 64, *kaṇṇa* *paṇa* 65, *kaṇṇa* *paṇa* 66, *kaṇṇa* *paṇa* 67, *kaṇṇa* *paṇa* 68, *kaṇṇa* *paṇa* 69, *kaṇṇa* *paṇa* 70, *kaṇṇa* *paṇa* 71, *kaṇṇa* *paṇa* 72, *kaṇṇa* *paṇa* 73, *kaṇṇa* *paṇa* 74, *kaṇṇa* *paṇa* 75, *kaṇṇa* *paṇa* 76, *kaṇṇa* *paṇa* 77, *kaṇṇa* *paṇa* 78, *kaṇṇa* *paṇa* 79, *kaṇṇa* *paṇa* 80, *kaṇṇa* *paṇa* 81, *kaṇṇa* *paṇa* 82, *kaṇṇa* *paṇa* 83, *kaṇṇa* *paṇa* 84, *kaṇṇa* *paṇa* 85, *kaṇṇa* *paṇa* 86, *kaṇṇa* *paṇa* 87, *kaṇṇa* *paṇa* 88, *kaṇṇa* *paṇa* 89, *kaṇṇa* *paṇa* 90, *kaṇṇa* *paṇa* 91, *kaṇṇa* *paṇa* 92, *kaṇṇa* *paṇa* 93, *kaṇṇa* *paṇa* 94, *kaṇṇa* *paṇa* 95, *kaṇṇa* *paṇa* 96, *kaṇṇa* *paṇa* 97, *kaṇṇa* *paṇa* 98, *kaṇṇa* *paṇa* 99, *kaṇṇa* *paṇa* 100, *kaṇṇa* *paṇa* 101, *kaṇṇa* *paṇa* 102, *kaṇṇa* *paṇa* 103, *kaṇṇa* *paṇa* 104, *kaṇṇa* *paṇa* 105, *kaṇṇa* *paṇa* 106, *kaṇṇa* *paṇa* 107, *kaṇṇa* *paṇa* 108, *kaṇṇa* *paṇa* 109, *kaṇṇa* *paṇa* 110, *kaṇṇa* *paṇa* 111, *kaṇṇa* *paṇa* 112, *kaṇṇa* *paṇa* 113, *kaṇṇa* *paṇa* 114, *kaṇṇa* *paṇa* 115, *kaṇṇa* *paṇa* 116, *kaṇṇa* *paṇa* 117, *kaṇṇa* *paṇa* 118, *kaṇṇa* *paṇa* 119, *kaṇṇa* *paṇa* 120, *kaṇṇa* *paṇa* 121, *kaṇṇa* *paṇa* 122, *kaṇṇa* *paṇa* 123, *kaṇṇa* *paṇa* 124, *kaṇṇa* *paṇa* 125, *kaṇṇa* *paṇa* 126, *kaṇṇa* *paṇa* 127, *kaṇṇa* *paṇa* 128, *kaṇṇa* *paṇa* 129, *kaṇṇa* *paṇa* 130, *kaṇṇa* *paṇa* 131, *kaṇṇa* *paṇa* 132, *kaṇṇa* *paṇa* 133, *kaṇṇa* *paṇa* 134, *kaṇṇa* *paṇa* 135, *kaṇṇa* *paṇa* 136, *kaṇṇa* *paṇa* 137, *kaṇṇa* *paṇa* 138, *kaṇṇa* *paṇa* 139, *kaṇṇa* *paṇa* 140, *kaṇṇa* *paṇa* 141, *kaṇṇa* *paṇa* 142, *kaṇṇa* *paṇa* 143, *kaṇṇa* *paṇa* 144, *kaṇṇa* *paṇa* 145, *kaṇṇa* *paṇa* 146, *kaṇṇa* *paṇa* 147, *kaṇṇa* *paṇa* 148, *kaṇṇa* *paṇa* 149, *kaṇṇa* *paṇa* 150, *kaṇṇa* *paṇa* 151, *kaṇṇa* *paṇa* 152, *kaṇṇa* *paṇa* 153, *kaṇṇa* *paṇa* 154, *kaṇṇa* *paṇa* 155, *kaṇṇa* *paṇa* 156, *kaṇṇa* *paṇa* 157, *kaṇṇa* *paṇa* 158, *kaṇṇa* *paṇa* 159, *kaṇṇa* *paṇa* 160, *kaṇṇa* *paṇa* 161, *kaṇṇa* *paṇa* 162, *kaṇṇa* *paṇa* 163, *kaṇṇa* *paṇa* 164, *kaṇṇa* *paṇa* 165, *kaṇṇa* *paṇa* 166, *kaṇṇa* *paṇa* 167, *kaṇṇa* *paṇa* 168, *kaṇṇa* *paṇa* 169, *kaṇṇa* *paṇa* 170, *kaṇṇa* *paṇa* 171, *kaṇṇa* *paṇa* 172, *kaṇṇa* *paṇa* 173, *kaṇṇa* *paṇa* 174, *kaṇṇa* *paṇa* 175, *kaṇṇa* *paṇa* 176, *kaṇṇa* *paṇa* 177, *kaṇṇa* *paṇa* 178, *kaṇṇa* *paṇa* 179, *kaṇṇa* *paṇa* 180, *kaṇṇa* *paṇa* 181, *kaṇṇa* *paṇa* 182, *kaṇṇa* *paṇa* 183, *kaṇṇa* *paṇa* 184, *kaṇṇa* *paṇa* 185, *kaṇṇa* *paṇa* 186, *kaṇṇa* *paṇa* 187, *kaṇṇa* *paṇa* 188, *kaṇṇa* *paṇa* 189, *kaṇṇa* *paṇa* 190, *kaṇṇa* *paṇa* 191, *kaṇṇa* *paṇa* 192, *kaṇṇa* *paṇa* 193, *kaṇṇa* *paṇa* 194, *kaṇṇa* *paṇa* 195, *kaṇṇa* *paṇa* 196, *kaṇṇa* *paṇa* 197, *kaṇṇa* *paṇa* 198, *kaṇṇa* *paṇa* 199, *kaṇṇa* *paṇa* 200, *kaṇṇa* *paṇa* 201, *kaṇṇa* *paṇa* 202, *kaṇṇa* *paṇa* 203, *kaṇṇa* *paṇa* 204, *kaṇṇa* *paṇa* 205, *kaṇṇa* *paṇa* 206, *kaṇṇa* *paṇa* 207, *kaṇṇa* *paṇa* 208, *kaṇṇa* *paṇa* 209, *kaṇṇa* *paṇa* 210, *kaṇṇa* *paṇa* 211, *kaṇṇa* *paṇa* 212, *kaṇṇa* *paṇa* 213, *kaṇṇa* *paṇa* 214, *kaṇṇa* *paṇa* 215, *kaṇṇa* *paṇa* 216, *kaṇṇa* *paṇa* 217, *kaṇṇa* *paṇa* 218, *kaṇṇa* *paṇa* 219, *kaṇṇa* *paṇa* 220, *kaṇṇa* *paṇa* 221, *kaṇṇa* *paṇa* 222, *kaṇṇa* *paṇa* 223, *kaṇṇa* *paṇa* 224, *kaṇṇa* *paṇa* 225, *kaṇṇa* *paṇa* 226, *kaṇṇa* *paṇa* 227, *kaṇṇa* *paṇa* 228, *kaṇṇa* *paṇa* 229, *kaṇṇa* *paṇa* 230, *kaṇṇa* *paṇa* 231, *kaṇṇa* *paṇa* 232, *kaṇṇa* *paṇa* 233, *kaṇṇa* *paṇa* 234, *kaṇṇa* *paṇa* 235, *kaṇṇa* *paṇa* 236, *kaṇṇa* *paṇa* 237, *kaṇṇa* *paṇa* 238, *kaṇṇa* *paṇa* 239, *kaṇṇa* *paṇa* 240, *kaṇṇa* *paṇa* 241, *kaṇṇa* *paṇa* 242, *kaṇṇa* *paṇa* 243, *kaṇṇa* *paṇa* 244, *kaṇṇa* *paṇa* 245, *kaṇṇa* *paṇa* 246, *kaṇṇa* *paṇa* 247, *kaṇṇa* *paṇa* 248, *kaṇṇa* *paṇa* 249, *kaṇṇa* *paṇa* 250, *kaṇṇa* *paṇa* 251, *kaṇṇa* *paṇa* 252, *kaṇṇa* *paṇa* 253, *kaṇṇa* *paṇa* 254, *kaṇṇa* *paṇa* 255, *kaṇṇa* *paṇa* 256, *kaṇṇa* *paṇa* 257, *kaṇṇa* *paṇa* 258, *kaṇṇa* *paṇa* 259, *kaṇṇa* *paṇa* 260, *kaṇṇa* *paṇa* 261, *kaṇṇa* *paṇa* 262, *kaṇṇa* *paṇa* 263, *kaṇṇa* *paṇa* 264, *kaṇṇa* *paṇa* 265, *kaṇṇa* *paṇa* 266, *kaṇṇa* *paṇa* 267, *kaṇṇa* *paṇa* 268, *kaṇṇa* *paṇa* 269, *kaṇṇa* *paṇa* 270, *kaṇṇa* *paṇa* 271, *kaṇṇa* *paṇa* 272, *kaṇṇa* *paṇa* 273, *kaṇṇa* *paṇa* 274, *kaṇṇa* *paṇa* 275, *kaṇṇa* *paṇa* 276, *kaṇṇa* *paṇa* 277, *kaṇṇa* *paṇa* 278, *kaṇṇa* *paṇa* 279, *kaṇṇa* *paṇa* 280, *kaṇṇa* *paṇa* 281, *kaṇṇa* *paṇa* 282, *kaṇṇa* *paṇa* 283, *kaṇṇa* *paṇa* 284, *kaṇṇa* *paṇa* 285, *kaṇṇa* *paṇa* 286, *kaṇṇa* *paṇa* 287, *kaṇṇa* *paṇa* 288, *kaṇṇa* *paṇa* 289, *kaṇṇa* *paṇa* 290, *kaṇṇa* *paṇa* 291, *kaṇṇa* *paṇa* 292, *kaṇṇa* *paṇa* 293, *kaṇṇa* *paṇa* 294, *kaṇṇa* *paṇa* 295, *kaṇṇa* *paṇa* 296, *kaṇṇa* *paṇa* 297, *kaṇṇa* *paṇa* 298, *kaṇṇa* *paṇa* 299, *kaṇṇa* *paṇa* 300, *kaṇṇa* *paṇa* 301, *kaṇṇa* *paṇa* 302, *kaṇṇa* *paṇa* 303, *kaṇṇa* *paṇa* 304, *kaṇṇa* *paṇa* 305, *kaṇṇa* *paṇa* 306, *kaṇṇa* *paṇa* 307, *kaṇṇa* *paṇa* 308, *kaṇṇa* *paṇa* 309, *kaṇṇa* *paṇa* 310, *kaṇṇa* *paṇa* 311, *kaṇṇa* *paṇa* 312, *kaṇṇa* *paṇa* 313, *kaṇṇa* *paṇa* 314, *kaṇṇa* *paṇa* 315, *kaṇṇa* *paṇa* 316, *kaṇṇa* *paṇa* 317, *kaṇṇa* *paṇa* 318, *kaṇṇa* *paṇa* 319, *kaṇṇa* *paṇa* 320, *kaṇṇa* *paṇa* 321, *kaṇṇa* *paṇa* 322, *kaṇṇa* *paṇa* 323, *kaṇṇa* *paṇa* 324, *kaṇṇa* *paṇa* 325, *kaṇṇa* *paṇa* 326, *kaṇṇa* *paṇa* 327, *kaṇṇa* *paṇa* 328, *kaṇṇa* *paṇa* 329, *kaṇṇa* *paṇa* 330, *kaṇṇa* *paṇa* 331, *kaṇṇa* *paṇa* 332, *kaṇṇa* *paṇa* 333, *kaṇṇa* *paṇa* 334, *kaṇṇa* *paṇa* 335, *kaṇṇa* *paṇa* 336, *kaṇṇa* *paṇa* 337, *kaṇṇa* *paṇa* 338, *kaṇṇa* *paṇa* 339, *kaṇṇa* *paṇa* 340, *kaṇṇa* *paṇa* 341, *kaṇṇa* *paṇa* 342, *kaṇṇa* *paṇa* 343, *kaṇṇa* *paṇa* 344, *kaṇṇa* *paṇa* 345, *kaṇṇa* *paṇa* 346, *kaṇṇa* *paṇa* 347, *kaṇṇa* *paṇa* 348, *kaṇṇa* *paṇa* 349, *kaṇṇa* *paṇa* 350, *kaṇṇa* *paṇa* 351, *kaṇṇa* *paṇa* 352, *kaṇṇa* *paṇa* 353, *kaṇṇa* *paṇa* 354, *kaṇṇa* *paṇa* 355, *kaṇṇa* *paṇa* 356, *kaṇṇa* *paṇa* 357, *kaṇṇa* *paṇa* 358, *kaṇṇa* *paṇa* 359, *kaṇṇa* *paṇa* 360, *kaṇṇa* *paṇa* 361, *kaṇṇa* *paṇa* 362, *kaṇṇa* *paṇa* 363, *kaṇṇa* *paṇa* 364, *kaṇṇa* *paṇa* 365, *kaṇṇa* *paṇa* 366, *kaṇṇa* *paṇa* 367, *kaṇṇa* *paṇa* 368, *kaṇṇa* *paṇa* 369, *kaṇṇa* *paṇa* 370, *kaṇṇa* *paṇa* 371, *kaṇṇa* *paṇa* 372, *kaṇṇa* *paṇa* 373, *kaṇṇa* *paṇa* 374, *kaṇṇa* *paṇa* 375, *kaṇṇa* *paṇa* 376, *kaṇṇa* *paṇa* 377, *kaṇṇa* *paṇa* 378, *kaṇṇa* *paṇa* 379, *kaṇṇa* *paṇa* 380

64. Virakal at Balagami, date A. D. 1207.

Size ft. 4 2" x ft. 2 1".—*Half Kannada Characters.*

	Sun.		Moon.	
The hero in the presence,		Kings with Priest.		Nandi.

May it be well.—In the 174th year of *Vira Ballála Deva*, the year *Prabhava*, the month *Kārtika*, the 10th day of the moon's decrease, Monday.—*Sivaya Mainappya Arasa*, lord of *Ualligrāma*, with *Sadeva*, *Deva Sikura*, and *Sole*, though wounded by his enemies, dragged them into his town, killed many and went to heaven. May it be well.

The hero according to heaven in a car, attended by celestial nymphs, wearing *ghammas*.
The hero with two attendants fighting in a gateway with several men armed with spears and shields.

65. Virakal at Balagami, date A. D. 1205.

Size ft. 5 2" x ft. 2 4".—*Half Kannada Characters.*

	Sun.		Moon.	
The hero in the presence.		Kings with Priest.		Nandi.

May it be well.—In the 124th year of the *Yādava* emperor *Vira Ballála Deva*, the year *Krodhana*, the month *Chaitra*, the 11th day of the moon's increase, Monday.—

May it be well.—While the great minister *Pannappa Arasa*, possessed of all titles, a minister of great renown, chief of all the officers, head of all the braves, wed like *Yugandha* to the goddess of victory, always attentive to his master's affairs, skilled in conciliating the commanders of the army, was ruling in peace and wisdom the *nád* belonging to *Ualligrāma*, the royal city of the *Banavase* Twelve Thousand, punishing the evil and protecting the good.—

The ancient agrahara *Jambhira*.

The hero according to heaven in a car attended by celestial nymphs, some wearing *ghammas*, and accompanied by celestial musicians playing on drums.

The commander with his sons and brothers fought against his enemies
(rest illegible)

The hero armed with sword and shield, attended by a horseman of rank, a trumpeter and footmen, fighting men armed some with bows some with swords and shields.

66. Virakal at Balagami, date unknown.

Size ft. 3 3/4 x dia. 1 1/2.—Male Known to Character:

that have
in the presence

Education with a Twist

Keywords: *work, stress, coping, organizational commitment, organizational citizenship behavior*

May it be well.—The great minister possessed of all titles,—*Pūṇya*,
 was *Dandapala* went against *Sinca Deva* and fought.

The hero ascending to heaven in a car, allegorized by celestial nymphs wearing diadems.

In the inner gate of Tripura, *Tippo* . . . *Decc* killed many and went to heaven. The monument of his bravery.

Men armed with bows fighting with others armed with arrows and shields.

67. Virakal at Balagani, date A. D. 1180.

Size 1.5 Y. 2 Y.—Half Knitted Characterica

Sun.

The Law in the Village

Linda White, Editor

Mass

[illegible]

Our Praise to Siva. May it be well.—In the reign of the *Kaścharya* emperor, *Alara Mañja Deva*, the year *Sārvati*, the month *Pūṣya*, new moon day, Monday. While the great minister *Kaśimaya Devānāyaka*, chief of the female apartments, great . . . punishing the evil and protecting the good in the Banarase Twelve Thousand, was carrying on the government in the great royal city of *Baligrama* in peace and wisdom, one day.

The hero according to Kierkegaard is a car attending by celestial nymphs wearing diadems.

the punisher of those who . . . the head of great commanders,
his head placed at the feet of Śiva, the great lord Tālori Keta
Malla Nāyaka and others, when many were going to the Mājile war†, marching
so that all stooped down and cried out, in front of all killing money and carry-
ing out his master's orders, he went to the world of gods. On the day of his
disappearance his brother-in-law Kālaya Nāyaka, his son Mahādeva Nāyaka,
and Padmarava Nāyakitti erected this *śloka* s'āśana. Great good fortune. Pro-
perity.

A fight between men armed with spears and shields, one of them carrying a banner, seemed to take place in the center of the arena. A third man in the center began to shout for mercy.

^a Δ^4 is the difference between the two values.

† *Srinivasan mahāprajñāśūnam apārādhyaṇaṁ utpādya mahāpāpābhātavaṁ* [?]. Cf. No. 47.

‡ Հիմնական հարցերին հանդիպելիս ասելու

§ Federatongesetz Artikel 6. Absatz 1. Artikel 6 Absatz 1 des Bundesgesetzes über die Bundesversammlung vom 1. März 1949 lautet:

Through his favour, *Góvinda Rāja*, brilliant with all good qualities, obtained the government of the Twelve Thousand country of Vanavāsi.

With a navel greatly enlarged by the goddess of fortune, shining with a garland of good qualities, was *Góvinda*. Like Vishnu to the *rákshasas* his boasting enemies, like Bhairava his feet were worthy of reverence as those of a king, if seen in anger like Siva when his central eye flames forth in the forehead, adorned with a snake-like crest, lotus ornaments in his ears, his arms shining with the spear, with a brilliant tusk in his mouth, he was fearful to behold in war. To *Kaśi Rāja*, distinguished in all learning, and his wife *Nīlarbe*, was born *Dās'i Rāja*, beloved by all the earth, filled with all good qualities, a son in the firmament of the *Parāsa* family. He was the father, and *Somāmbika*, the abode of all virtues and good qualities, the mother of *Góvinda Rāja*.

While this *Góvinda Rāja*, the gem of all such good qualities, protector of the learned, enlightening the water-lily of the world with the moonlight of his spotless fame, Rataranga Bhairava, like Vatsa Rāja to the river of poison, like the *kalavriksha* to the great poets, subduer of all fierce enemies, having received the Banavase Twelve Thousand, the *vaśā vāruṇa*, and the *panadya* ones of the fifty six (i. e. merchants) within the shadow of his umbrella (i. e. within his jurisdiction)* was protecting them in the enjoyment of peace and wisdom.

His minister for peace or war was *Is'varaya Nāyaka*, whose descent was as follows.—

From Brahman was born *Vasishṭha*, a crowning ornament to the body of great munis, continually worshipped by all the people in the world, of perfectly spotless fame, of distinguished greatness, possessed of all the highest qualities, best of the Brahmanas. From the family of the great muni *Vasishṭha* sprung the *Śiṛiṣa* race, celebrated by all people, in which was born *Chapṭa*, an ocean of all good qualities, a grinding stone to the heap of sin. To *Chapṭarasa* thus reputed, and his famous wife *Nāgāmbika* were born two sons, *Bābi Rāja* and *Basava*, praised of all people. From the devotion of these brothers to the god Virupāksha, of surpassing splendour grew up *Is'vara*, like a bee at the lotus feet of Is'vara (Siva). Will all the works of merit in the sea-engirdled earth come up to the liberality of this worthy *Is'vara*, or all the meritorious equal him in greatness of mind?

As firm as the Maandara mountain, of unequalled capacities, a mango tree to the parrot of allied kings, of great generosity, the head of the Brahmanas of

* *Banavase panichakshatramasam vaśa rāṣṭramasam chātra chakṭāya chapṭamaś chakṭa panidyavasa paṭeṣu.*

Narigonda, fond of pleasure, a friend of good people. Such says all the world is *Isvara*, the minister (*sandhi nigrahi*) of *Govinda Rāja*.

(Some unintelligible, parts being defaced.)

Resting like a bee at the lotus feet of *Govinda Rāja* and possessing his favour, *Isvara Nigraha*, the minister for peace or war, adorned with all good qualities, protector of all the learned, a pleasant moon diffusing rays of mercy, with a banner of shining white,—in the 29th year of Chulukya Vikrama, the year Svabhāna, the month Pūṣya, the 10th day of the moon's decrease, Friday, the day of the sun's entering the northern sign,—with his heart bent on meritorious works, thinking on the saying that there is no friend like merit—for providing sandal, incense, lights, and food for the god *Narasimha*, and for repairing his temple on the bank of the *Peragatta* tank, in the northern quarter of *Balligāve*, the royal city of the *Yanavasi* Twelve Thousand, which shone like nose-jewel and head-ornaments to the land of *Mantala*,—with the consent of the citizens of the royal city *Balligāve* and of the five *maṭhas*, and the knowledge of the auspicious *Dan'adāyaka* *Govindarasa*,—*Nākanan*, the son of *Rudramayya*, the son of the poet *Rām'sara*, the owner of *Pakkajeyūra*, situated in the *hampasa* *Jikūḷige* Seventy, in the *Yanavasi* Twelve Thousand, having made over, free from all imposts, with every formality, with washing the feet and pouring of water, 50 *kaṇṇa* of paddy land according to the *kachchavi* pole, from his rent-free estate in the land of that *Pakkale*—(*Isvara nāyaka*) receiving, presented it.

And the boundaries of the land were defined as follows:—On the side of *Indra* (the east), the stones on which the *sīmanas* are written. On the side of the sun's son (*Yama*, the south), the tank *Brīndeyā*. On the side of the lord of waters (*Varuna*, the west), the cultivation of the city *Balli*. On the side loved of *Kubera* (the north), the *Yeleya* river. From these marks the land itself may be clearly made out.

Moreover the chief ministers of the *Yanavasi* Twelve Thousand to give every year 1 *padya*(na), Brahman centers 1 *paṇa*, the royal servants 10 *visa*.

Whoso makes a gift becomes the lord of all wealth. Whoso despises and alienates it, incurs the guilt of murdering in the holy places of *Ganges*, *Gaya*, *Varanasi*, and *Kurukshetra*,—cows, Brahmins, rishis and his own brethren: he will go through all the hells and descend to the lowest. Whoso resumes a gift made by himself or by another will be born a worm in ordure for sixty thousand years.

69. *Sīla Śāsana at Balagami, date A. D. 1075.**Size ft. 5' x ft. 1 10'—Huṣṭa Sansaṣa Characters.*

Mean.	Narasimha	Sun.	Gov sunk- ing told.
The Deceit.	destroying Hiraṇyakaśipu.		

Praise to Narasimha, who taking the form of the man-lion slew the rākṣasa Hiraṇyakaśipu.

The auspicious *Chalukya* emperor, peerless in might, *Tailapa*; a combination of all splendour, *Satyakṛaya*; *Vikramāditya*, the hero of bravery; *Jaya Singha*, excellent in wisdom, a treasury of surpassing ambition, kind to all; *Traidevya Malla*, encircling (as a garland) the fortune of the world—these being famous brought the *Chalukya* kingdom to renown. *Bluramāika Malla*, his son, with qualities worthy of praise from all the inhabitants of the world, a beloved ornament to the wife his father's kingdom, his crest the dust from the lotus feet of Śiva, of the highest fame, the whiteness of the mortar of his splendid features shone into all lands.

May it be well.—While the victorious kingdom of *Bluramāika Malla Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyakṛaya kula*, ornament of the *Chalukyas**, was continually increasing in prosperity, to endure as long as sun, moon, and stars.—

Resting at his lotus feet, shone the Vishnu-like *Ganga*, who had subdued his enemies, whose lotus feet were worshipped by other kings, who placed his commands upon the heads of hostile princes, the first hero in the world. A sea of great wealth, lord of the Brahmans, a great conqueror by the might of his hands, an ornament to Brahmans and Kshatriyas, king of kings, was *Udayāditya*.

May it be well.—While praised by all people, born with all the privileges of Brahmans and Kshatriyas, favourite of earth and fortune, great king of kings, supreme ruler, lord of *Kolhapura*, chief of *Nandagiri*, having the ensign of a lusty elephant, having received a boon from *Sīmāsvara*, the *Ganga* Cupid, a *Ganga* of truth, an increaser of victory, a chintamani to the desires of all people, a chief jewel in the crown of kings, *Srimad Ganga Peramānadi Bhuvanayaka Vira*, *Udayāditya Deva* was governing the Banavase Twelve Thousand, the Śāstaliga Thousand, the Mandali Thousand, and the eighteen agrahāras, punishing the evil and protecting the good,—having subdued the men-

* See note p. 14.

arches of the neighbouring countries, *Chera, Chola, Pandya, Pallava*, and exacted tribute from them; having acquired all the land as far as the four oceans and accomplished the desire to be a great conqueror; being in the enjoyment of peace and wisdom, in the royal city of *Baligante*,—Being desirous of performing a work of merit, and having informed his lord king *Bhuvanika Mahe*, of the same,—to provide for repairs to the temple of *Narasimha*, on the bank of the *Perguta* tank, in the royal city of *Baligante* and for the daily service of the god, in the *Saka* year 987, the year *Rakshasa*, the month *Pushya*, the first day of the moon's increase, Monday, at the moment of the sun's entering the northern sign,—gave up, washing the feet of *Parvata Nanda Bhagadraka* of that place, and pouring water,—one village *Kundariga*, in the *Magnada* Twelve of the *Banavasa nadi* *kampana*.

Whoso preserves this gift will derive the merit of presenting a thousand tawny cows in Ganga, Gāṇḍī, Kurukṣhetra, Vármanāśī and Prayāga, or of having a kolaga made, decorated with the five precious stones, for Brahmins versed in the védas. Poison is no poison, the property of the gods that is the real poison. For poison kills one man, but a gift to the gods (if alienated) kills a man with his son and descendants.

[illegible]

70. Śīla Sasana at Balagami, date A. D. 1071.

Size ft. 6 x ft. 2 0.—Male Saunaka Characters.

	Śīla.	The	Śīla.	Cow such-
	The Topi	Temple		
Boar.	Gurugalla *	to a temple.		Hugues.

Supreme is the Boar form of the splendid Vishnu, which dispersed the waters of the ocean and supports the peaceful world upon its right tusk.

May it be well.—While the victorious kingdom of *Bhuvanavikha Mallo Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyavajra Kula*, ornament of the *Chalukya* †, was continually increasing in prosperity, to endure as long as sun, moon, and stars—

Living at his lotus feet in *Banbhupura*, entitled to the five great drums, chief of great tributaries, subduer of fierce enemies, lord of all the treasures in that place, like Nārāyaṇa in his ability to carry out his master's behests, the refuge of the learned, clothed with the garment of prudence, possessed of all learning, with a mind purified by the praise of Hara, great in giving increase to the Chalukya kingdom, a lion of independence, like a bee at the lotus feet of *Bhuvanavikha Mallo*, adorned with all virtues, was the great minister, senior councillor for peace and war, the *Mane Vergga* ‡ *Manuśaka Udegaditya*.

At whose request, *Bhuvanavikha Mallo*, in the Śaka year 993, the year *Virodhikrit*, the month *Puṣya*, the 1st day of the moon's increase, Monday, at the moment of the sun's entering the northern sign,—for the ablutions and daily worship of the god *Haribhadrāditya* of the royal city of *Viṣṇuśimva*, and for repairing his temple, gave up, free of all burdens,—washing the feet of *Gurugalla Yogi* a combined light of virtue, wisdom and peace, possessor of all the blessings arising from the sound one,—and pouring water—one village, *Bidringeri*, situated in the *Jigoliga* Seventy, in the *Nanavasa* Twelve Thousand.

Whoso maintains this gift, that man shall have eternal joy. He who usurps it shall have eternal pain.

As a (secular) mark on the fair brow of heavenly felicity, renowned for the powers of the Advaita, alone the pure minded *Gurugalla*. As movable things spring from immovable and return again to immobility so was his mind fixed; perfect in Advaita lore, without any equal was *Gurugalla*. Enjoying unobscured happiness from the all-knowing, all-possessing, all-pervading Advaita; all things and the cause of all things was *Gurugalla*.

* An inscription over him as follows :—*Śrinuṣa Gurugalla Deva ditya murti*.

† See note p. 14.

The moment you acquire the consciousness "I am knowledge" is it not to experience unbounded happiness? "Says myself naught is" of this knowledge was he the treasury, the summit of Advaita, *Gunagalla*.

Joyful, unadul, in the form of virtue and knowledge, without pride, a lover of the divine essence in all things and thus attached to all names was the Yogi *Gunagalla*. Enmity having broken out between desire which enters into the body and the six passions which seeking for increase abide there, they have left you; all mixed actions and self counsel you have burnt up by the roots—being thus distinguished can heavenly happiness fail you great muni *Gunagalla*?

Wedded to eternal happiness, without wish for family, having forsaken the pleasures of the senses, without desire, pure, wise and a lover of wisdom was the supremely happy *Gunagalla*. Having escaped from the seven troubles, and freed himself from ignorance and the influence of the passions, a great rishi was *Gunagalla*. Perfect in renouncing the world, looking with disgust on family, he desired a life of devoted piety, perfect peace and fortitude, and what he desired he has become, this *Gunagalla*.

In the east of Tumlingers in the celebrated Kogali nād in the west the abodes of Yoges'vara and Svayambhu, and in the famous city of Balipura he set up Yoges'vara, Hariharāditya, and the god called Vāsanyara, and built their temples,—this *Gunagalla*.* In the south country he built a tank, made many divisions of land to Brahmans in the celebrated Mutiāra, and built the Sidda Tirtha,—all these to the knowledge of all people did *Gunagalla*.

He taught the tatva doctrine, and saying "Can you not give up your old ways? This is the way (of truth)" thus with great boldness taught *Gunagalla*. The great muni *Gunagalla* by grace has entered on that path, can any thing then be impossible to one who with unshaken faith at all times adheres to his lotus feet? Can the desires be unfulfilled of those who receiving this doctrine, free from desire, given to kindness, are the disciples of the prince of gurus? By deep meditation on tatva the impurity of the mind may be purged away, the light of the soul will always shine as clearly as a little lamp, the favour of the feet of the guru god, obtained with due reverence, is the only thing that will endure, therefore obtain it all disciples by your piety, then happiness and good fortune will come to all.

This was written by Pratikantha Kāma Rāja.

* Akkara || Evara Kogali nād āṣṭaṇa Tumbigevaya nāḍaṇa sinayadāṣṭage mōṣaṇa madu-
vāṣa paduṇaṇa sine Yoges'varam Svayambhu nāḍaṇa jayada Balipura varadaḍi Yoges'varam
Hariharādityam Vāsanyaram eṣṭa pēra Evaram deṣṭiyangaḍam nāḍiṣṭar Gunagalla
Bavaḍi

mountain of the professors of the *śūnīyānān*, a saw in cutting down the great tree of sceptics, a Garuda in opposing the great serpents the professors of the *śūnīyā* philosophy, an osprey in the tree of his stunned opponents, a three-eyed to the triple city of sin, a grinding stone to Mādhyama Bhaṭṭa, destroyer of the self-conceit of Jñānānanda, a fire such as shall destroy the world to Abhayachandra, a lion to the elephant his opponents, a sealer up of the mouths of the most eloquent speakers, the limit of the point of the compass of the science of ethics, loving to defend the professors of logic, like Brahma in supporting and establishing a proposition, like the throne of Sarasvatī in the assembly of the learned, like Viṣṇu in judgment, like Śiva in producing proof, like the flood of Ganges in his eloquence, an acknowledged master of commentators, a bee to the lotus of the excellent the device on the banner of great analysis, a coat of mail to the pure, a noose for the necks of a dozen of pretended pandits, a terrible meteor in the sky of his rival Digambara, distinguished by the title of *Vāli Rātra Guṇa* :—

To provide for the repairs of the temple of the Five Lingas set up by the Pāṇḍavas in the Kālimukha Brahmachārī quarter of the royal city of *Baḷi-guṇa* in the *Banavara* Twelve Thousand and for perfumes, incense, and daily service of the god, for food and clothing for the disciples and riṣis, and for the relief of every kind of want ;—gave, free from all burdens, with every ceremony and pouring of water, in the fields belonging to *Mayūra*, 11 matras according to the Kacchavī pole, and also according to that pole 5 matras in the garden land of the town, and under *Pergalla* 2 matras,—altogether 18 matras and under *Pergalla* a flower garden.

Whoso maintains this gift will secure the merit of presenting a thousand tawny cows to Brahmans at the holy bathing places of Vārāṇasī, Kurukṣetra, and Prayāga—and of presenting a kolaga decked with the five precious stones to Brahmans learned in the vėdas, or of presenting a double headed (i. e. parturient) cow to a thousand Brahmans. Whoso usurps this gift will incur the guilt of killing a thousand tawny cows and a thousand Brahmans at the holy bathing places of Vārāṇasī, Kurukṣetra, and Prayāga. Whoso by violence seizes the land presented either by himself or by another will certainly be born a worm in ordure for sixty thousand years. The earth has had Sāgara and many other kings whose empire was extensive in proportion to their gifts of land. The bridge of merit deserves your support O kings of the earth. Thus from age to age cries Rāmachandra to the kings who come after him. Poison is no poison. The property of the gods that is the real poison. Not poison

kills one man, but a gift to the gods (if usurped) kills a man with his son and descendants.

The feet of Śiva are worthy of worship by all the world—the works of merit enjoined in the three vedas are a refuge to the different castes. Whoso sets contrary to either of these on his head will I put my foot.

May those who do not wish to maintain this public gift be totally ruined.

Here follows another ś'āsana (date? A. D. 1068) the greater part of which has been defaced.

May it be well.—Born of a race worthy of praise from all kings, *Satyā* supreme ruler, lord of Kuralālapura, chief of Nandagiri, having the ensign of a lusty elephant, a Ganga of truth, the Ganga Bhishma, the Ganga Śiva,* a lead jewel in the diadem of great kings, the *Chālabhya* (*name defaced*), in the year Vilambi, the month Pashya, the 10th day of the moon's decrease, Tuesday, at the moment of the sun's entering the northern sign, to the god of the Five Lingas set up by the Pāṇḍavas, called *Uṇḍa Mahāgvara*.

(Some defaced)

a flower garden, and for a great car procession in the hot season, for perfumes, lights and daily service one malta.

(Rest defaced.)

72. Ś'īla Ś'āsana at Balagami, date A. D. 1019.

Size ft. 4'6" x ft. 7'.—Halt Karuṇa's Characters.

	Moon.		Sun.	
		Linga with Trinetra.		Cow smoking grass.
An attendant.				

May—the husband of *Lakṣmi*, bearer of the chakra, whose vehicle is *Garuḍa*, having eyes like the lotus—the husband of *Pārvatī*, bearing the ś'ūla, whose vehicle is *Basava*, having an extra eye—the husband of *Sarasvatī*, bearer of the pāṇi, who comes riding on the swan, having eight eyes—these three, worshipped by the three worlds, grant our desires.

* *Nandya Ganga* | *Ganga Gāṅgeya* | *Ganga sarthamam*. See No. 69.

Jaya Singha. Málava seeks in vain an opportunity of lifting himself up, at a single one of his roars Chera fled afar, Chola he drove into the sea, and when he attempted to come out cast him in again?; thus the splendour of his fame passed over as seven oceans and filled the regions beyond, his conquests of the eight points of the compass put to shame the regents of the points; who in the world could stand before this king *Jaya Singha*?

The dweller at his lotus feet, *Kundamara*, the son of *Iraja Liddanga Deva*, entitled to the five great drums, *Mahá Manjales'vara*, the ruler of the chief city of *Danaváti*, having obtained a boon from the favour of *Chánuoda*, a lion to the elephants his enemies, like *Śiva* receiving the worship of good men, white with streaming benevolence as an elephant (with the moisture on his forehead,) first in the assembly, terrible as lusty elephants, a cage of adamant to any who took refuge with him, a driving hook to the elephants his enemies, like the sun to the darkness his enemies, a man as good as his word,† in war like *Ráma*, in honour like mount *Méru*, the sole champion of the world, clothed with wisdom and valour, the circle of his camp caused all the points of the compass to move, a grinding stone to his enemies, a diadem to the brow of all the petty kings, chief of all the umbrellast,— ruling with equal justice § the *Danavara* Twelve Thousand, the *Śūratá* Thousand, and the *Hayva* Five Hundred, as far as the western ocean, was in the enjoyment of peace and wisdom in the city of *Dakṣiṇa*;—in the śaka year 541, the year *Siddhárta*, the month *Pushya*, the 2nd day of the moon's increase, Sunday, at the auspicious moment of the sun's entering the northern sign,—

Having repaired the temple of the god *Maháśāhava Nandikes'vara*, gave, washing the feet of *Málaga Ś'ivas'akti Pañfilá*, accomplished in all the kinds of devotion, *gama*, *vigraha*, *śakra*, *prárágyama*, *pratyáhára*, *dhyaṇa*, *dhárána*, *marana*, *amśa'hána*, *japa*, *samádhi*, || —to provide for the daily service of the god and future repairs of the temple.—

Near the land formerly belonging to the temple, in the corner of the plain in the lane south west of the city, a paddy field of 12 matras according to the *kataśi* pole,—and the uncultivated ground south of the southern trench of the paddy field, one matra; its boundary mark, a ditch on the west,—and to the north of the northern trench of the paddy field, one matra of uncultivated ground; its boundaries, on the north, the northern waste weir of the *Kari* tank, on the east the wall below the *Balli* field,—and in the plain near the land

* *Májarava śivama padáke gattisá antareya'pi Chakravara Chohanamam savasrabhāṣa*

† *Nivāśanta ganta*. ‡ *Saśhigana śaśhava*. § *Lóhaga śāvaṅgati*. || See Nos. 8 and 98.

Bali	a Brahman agra-hāra
	washing the feet of the teacher Śaśala, and pouring
	water as approved by all people
in the Jigḍaḍige Seventy	the gift of that
Brahmanala Dakṣiṇagāra	washing the feet of
the teacher Śāśala, &c.,	a rent free agra-hāra.

Whoso maintains this gift will derive the merit of presenting all the holy agra-hāras. In his house will Lakṣmī (fortune) and Sarasvatī (learning) dwell. Whoso revokes this gift incurs the guilt of killing a Brahman. His race will be destroyed. Merit is a bridge for all and under the care of kings, therefore protect and support it, thus does Rāmachandra from age to age beseech the kings that should be after him. Whoso revokes a gift presented by himself or by another will assuredly be born a worm in ordure for sixty thousand years.

(Some defaced.)

74. Sila Śasana at Balagami, date A. D. 1155.

Size ft. 7 8" x ft. 4 5".—Laja Kinnara Chaurakera.

Elephant sand,	SW.	VISHNU.	SE.	Cow dung- may soil.
	SE.			

Om. Praise to Nārāyaṇa. Supreme is the bear form of the resplendent Viṣṇu, which dispersed the waters of the ocean and bears up the peaceful world on the tip of his strong right task. May the three great rulers of the three worlds, Brahma, Sila and Viṣṇu, grant us success.

May Kṛṣṇa (Viṣṇu), the husband of Lakṣmī, who by his might acquired the empire of Dali, who combines in himself all the glory of the ten incarnations, surrounded by the conch, the vajra and the lotus in his hands, being favorable to his worshipper Kṛṣṇa the general of the army, grant him to live till the destruction of the world. On the summit of the waves of the milk sea he reposes on his extensive couch the serpent Aṅgīraha. While thus the remover of sins was reposing in the sleep of yoga, his mind being directed to the creation of the world, as if his power had assumed a separate bodily form, from the lotus of his navel sprang in submission Brahma.

On surveying the circle of all the worlds created in order by Brahma, the most beautiful is the middle one (the earth)—in that world the most

pleasing region is the delightful *Jambū Dvīpa*—and in that dvīpa the most excellent is the *Bhavarata* land—and in that land the *Kuntala* country the most worthy.

The sovereigns of this *Kuntala* country, the *Chakradvīpa* race, were they not born from the full vessel in the shining left hand of *Brahma*, who sprung from the lotus navel of the resplendent *Vishnu*?*

Of that race the original (*pradhivamsa*), king *Takṣaka*, dispensing his energies, secured the sovereignty, and exerting a power double that which his enemies obtained from the infernal regions, subdued the *Rājas* who had overrun the whole world, rescued it out of their hands, removed a great calamity and brought fame to the *Chakradvīpa* race. After him, his son, the ever prosperous king *Satyakṛatya* ruled the land. And following after him, his younger brother's son ruled the land, the proud *Fikramārka*. After him reigned his younger brother, with fame as bright as the pleasant moon, emperor of all the lands surrounded by the seven oceans, the worthy *Agyagya*. Then that monarch's younger brother *Jaya Simha*, a destroyer of the lineage of hostile kings, a thunderbolt weapon to the mountain of the anxieties of the learned, the remover of the afflictions of the earth. *Ahava Malla*, the son of *Jaya Simha*, then ruled the lady earth, whose tresses are the groves of bonga trees, whose throat and neck are garlanded with the stems of young araca palms, whose bosoms are the swelling mountains. The next king was that ruler's son *Samaśvara*, then his younger brother, king *Paramanaghi*. The son of this king (followed), *Bhadraka Malla*, praised in all the world. His son, *Jagadeka Malla* next obtained the land, who left *Mallava* without possessions, forced *Pālāsa* to hold the sprout, *Lāṣa* to place his hands together on his forehead, increased the troubles of *Kalinga*, terrifying all with his fearful might. Then his younger brother, *Nāramaghi Talla*, an abode of dignity, a lion in the destruction of the elephants the groups of his enemies, possessed of very great renown.

At that time was *Bhijāla* king, who bore up the whole world with the strength of his might, whose sharp sword was as a serpent swallowing up the air of the breaths of his boasting enemies, making all wonder whence it came—from whom all the learned obtained great joy, of whom it might be said that the world was surrounded by the ears of his elephants.

The saying that heroes should possess the earth was then made good, for

* *Kṣa* || *Parvata Haraṃ nīlāṃ karmasāraṇaḥ jayīśāṃ śivaḥ Cakradvīpasya Bhavarataḥ saṃgataraṇaḥ pari glāṣṭaḥ śaṅkṣatpāṇāḥ Cakradvīpa kulaḥ* ||

as if the whole world were destined for the Chálukya race, from the southern ocean to the boundary of the north was the place of their encampment* . . .

What a wonder was this, that he caused elephants to fight like men and to feel affection for him, this *Bijjala Deva* famous for his strength. (*Some illegible*).

May it be well.—While the victorious kingdom of the powerful emperor *Tribhuvana Mallā Bijjala Devarasa*, entitled to the five great drums, great king of kings, lord of the city of *Kālagura*, having the flag of a golden bull, with the damaruga, tarya and nirghoshana (kinds of drum), a sun to the lotus of the *Rajacharya* race, invincible hero, in honour as mount Meru, a light among great warriors, an elephant god to the mighty, master of elephants, a cage of adamant to those who claimed his protection, in bravery like Ravana, to strange women like a brother, Mulla of the *Sasivāra Siddagiri Durga*, in war like Rāma, a lion to the elephant his enemies, having the title *Nissanka Malla* and many other titles †—was continually increasing in prosperity, to endure as long as sun, moon, and stars.—

Resting like a bee at the lotus feet of this king, was *Kes'ī Rāja Dandādīn*, raised to greatness from the thunderbolt weapon of Brahman virtue not falling upon him, a lord over many kings, a treasury of ever increasing power. The descent of this jewel of commanders was as follows:—

In the race of Brahma, having a perfect knowledge of the Parama Brahma, a joy to all the rishis, was born the celebrated Brahmarshi, an ocean of virtue *Bharadvaja*. Among the many great Brahmins descended from him, there appeared *Bāruada Rāja*, a treasury of all Brahman virtues, a procurer of immeasurable merit, of a fame which reached the tusks of the elephants supporting the corners of the earth, of high qualities praised by the learned, of undying glory. His wife was the jewel of women, known through all the world as *Muddā Akka*, a new *Sarasvati* in all learning, a permanent resting place of all good qualities.

To those two were born the following children—*Māyappaṭṭa*, whose life was like that of *Manu* and the musis, *Vāma Deva*, of a beauty and glory like that of *Manmatha*, *Bibi Rāja*, a general praised of all people, of great prudence, the worthy *Kes'ara*, an abode of generosity, *Vishnu Deva*, a cause of prosperity to all the learned who sought his protection.

* *Kan II Anugraha itra bhājai manūdhari yevā vākyam aṇa dhanyam adbhūtam tena kadhyaḥ bhājya itra Chāluḥya kalyāṇa ēv evaḥ.* The saying referred to I am told is a popular prophecy will current, is follows:—*Andaḥ Andapar madhye itra bhājai manūdhari.* Between the years *Anda* and *Andapa* the world will become a *barā*.

† See note p. 68.

On examination the junior of the (first) four yet their equal, and the senior of the last two, was *Kes'ava Rāja*, reported a mine of every good quality, of unspotted fame. His wife *Pampa Devi*, in beauty, greatness, devotion to her husband, and skill in every kind of work, put to shame (respectively) the goddesses *Rati*, *Pārvati*, *Arundhati*, *Bhārati*, and shamed the wives of all other chieftains.

Their son, for whose daily distribution of charity the entire number of wise men was not sufficient, for whose devotion and pilgrimages all the goddesses and holy bathing places did not suffice, for whose circumambulations and penances all the temples of *Vishnu* and the other great gods were too few, for whose erection of chattras and watchtowers the world was too small, for whose fame the space between the points of the compass was too confined, *Hārūnamargaa*, obtained the worship of all the good and was a moon to the ocean of his race. His wife, who if well considered was equal in greatness to *Earth*, in wifely devotion to *Sita*, in fortune to *Lakshmi*, was *Durgā Dēvi*.

To those two, was born *Kes'ava Deva*, a treasury of power, whose virtuous life the *Krita yuga* made its excuse and came to an end, whose pointed speech the arrow of *Rāma* made excuse and turned aside, of the daylight of whose splendid fame moonlight made an excuse and vanished. "If I rest here henceforth engaged in supporting the earth, how shall I produce the fame of being a *Karna* (celebrated for liberality), or how obtain the name of a *Sudraka* (for heroism, can I come short in this?" thus disputes the hand with the mind of *Kes'ava*, *Dandadhātā*. "Combining and creating is *Brahma's* care doubtless, but the preservation of all things is it not mine?" thus said *Kes'ava* to himself—what a marvel was he in the world? To be of good birth is considered fortunate, or a man is fortunate who has gained distinction, but the term "fortunate man" has become a jest, and of little account is the fortunate man who shines forth as great in gifts, for the merest pauper who but wished for a sight of this personification of the highest benevolence rose up fortunate. How fortunate then was the land in which dwelt this *Dandadhātā Kes'ava* with wisdom of such power.

At the mere threat of this mighty *Kes'ava Rāja*, were brought into subjection *Sankha mole*, on saying I want that land he gained *Sintāpāra*, *Itachche Mallā's* territory, *Gūvāpāra*, *Mogala Nātha*, *Sirivira*, and to the east of the *Vanavāsi* hill-fort took *Raya*, *Haiva* and the famous *Gutū* height.*

* *Manikāya Kesi Rāja pāṭhaśvarānam ājoge sādhyasūta Sankha mole, evaiva Sintāpāra harvā-
cār ura evāpāra Itachche Mallāna nātha Gūvāpāra Mogala nāth Sirivira Vanavāsi Rāyā Haiva
vāśāna Gutū kauda Rāya Haiva rogāthya G. 'A. Kallipāra u.*

Manantho seeing this immortal commander Kes'ava's superlatively beautiful form, divested himself of shape and in disgust remains disembodied; the lion beholding the power with which he subdued all, fled in anger to the depths of the forest; at the contemplation of his continually increasing greatness and splendour, the sea daily rises and falls in agitation. "Karas gave lands that were waste (say they), S'ibi gave a ship but in anger, Dadichi gave horses," but that people might not thus asperse him, Kes'ava used to give only gold pagodas (*kauga'ana*). In war, by blows of the sword wielded by the powerful arm of the commander Kes'ava, all the hostile kings being exhausted, their wives full of affection gave up themselves to save their husbands' lives, and by this assembly of women was first brought into use the rule of sanctuary at snakes' holes.

As Krishna possessed two wives, Lakshmi the daughter of the sea, and Satyabhama,—and as S'iva had two wives, Parvati and Ganga,—so the all-praised Lakshmi Devi and, shining with fortune, Sivi Devi became wives to Kes'ava and obtained the praise of all the world.

His prime minister was famous, without a peer in the world, a prince of liberality, as the resplendent kalpa-vriksha in granting the desires of the learned, a pleasant moon to the lotus of his race, on whose lotus countenance the amorous bees of female eyes rested with delight, in every member a collection of perfect virtue, acquainted with all justice, a lion to the elephants his enemies, of the highest and keenest powers. Speech without falsehood, liberality without hoping for return, conduct which never violated peace, kindness which never failed, such were the natural qualities of Narasinga Nityoka.

And among his great men were—Tillharasa, chief of the counsellors, a Brihaspati in discerning what was right to be done, rich in an ever increasing fame, promoter of the fortunes of his dependents. Prajapati, who never withdrew his hand from liberality (a play on the name). Kammarasa, whose unspotted fame was like the light of the moon and filled all the points of the compass with its brightness, celebrated in all the world. Meekharasa, celebrated in all the world as pure in character, pure in descent, an abode of deeds of purity, master of the purest justice, filling all the points of the compass in succession with the pure splendour of his fame. Chappi Raja who shone in all the world as the good accountant among the royal chief accountants, performing all the duties of Brahmane, resting like a bee at the two lotus feet of Vishnu, of great ability in dealing with enemies and with the learned. Ukirasa, a head jewel among the accountants, a chintamani to the assembly of the learned, a sun shining in the firmament of his race, of great renown in all the world, and virtuous in life. Patarasa, who had studied and

understood many plays and poems, whose lotus hand was praised by the bees of the minds of the learned, a draught of intoxicating delight to the best spirits of his race, a head accountant. *Mahadeva Nityaka*, an accountant, a bee at the lotus feet of Kedāres'vara, ever repeating the praises of Śiva, whose life was like that of Manu. *Nāchā*, praised continually by strangers, having secured the light of Lakshmi's eyes. *Some*, whose affection was towards good and able men among his subjects. *Govinda*, who held Vishnu continually in his unswayed breast. *Mārtāṇḍa*, the brightness of whose form illumined the globe of the firmament of his race.

While associated with all these high officers and chief accountants of the royal presence, the Danjanāyaka *Kes'ava Deva*,—a chieftain in granting the desires of all those who claimed his protection, a head jewel to his race—was in the royal city of *Balipera*, punishing the evil and rewarding the good in the *Banavase* Twelve Thousand :—one day, when seated in the centre of a great assembly, surrounded by all the ministers, royal attendants and people of the city,—one who knew the most auspicious moments, and was acquainted with all works of merit—

He was descended from the great *Marichi*, who sprang from the mind of the lotus-born (*Brahmā*), and whose son was *Kes'ayya*, in whose line was born the general of the army *Berama*. His son was the lord *Sevanātha*, whose son was the great lord *Chatti Rāja*, a protector of judgment. His wife was *Middakha*, and his son *Rechara*, ever desirous of obtaining merit.

Recharasa, commenced a discourse upon piety, which (discourse) was an enemy to sin, a breaker open of the mind, a stage for the highest Lakshmi to dance upon, a great wave from the boundless ocean of heavenly joy. His speech was as follows—

"This country has existed through many ages, and is known in all the world for the chatras, pleasure gardens, temples, groves of spreading trees, and water sheds provided by the great commanders who formerly ruled in it. This city of *Balipera* is the secure abode of merit. The god *Kes'ava* being established here would be a work of the greatest merit. If well considered, merit beyond what all holocausts, sacrifices, incantations and appointed acts of devotion can procure will be obtained by the setting up here of the image of the god *Kes'ava*. Moreover, therein may be obtained the prosperity arising from a gift of land, and of the crops and vegetation grown thereon, and of its continually increasing produce."

"Therefore may you (be pleased to) establish here a town, named *Kes'ava-pura* in honour of your majesty, and in it a temple to the god *Vīra Kes'ava*—then will you obtain in the present world pure fame, in the next state of existence the fullness of merit, and in the end supreme felicity."

When he thus spoke, expressing the very thoughts of the jewel of commanders, that crowning ornament of rulers, bearing these words in remembrance obtained in the southern quarter of *Baligura* a piece of land fertile to produce, all manner of fruit, a very extensive region as level as a mirror, from *Sarveśvara Paṇḍita*, the śāhī of the Five Lingas erected by the *Pāṇḍavas*, and from the Hergeḍde *Soyanna*, and from the senādhora *Kannappa*, and all their connections, in presence of the seṭṭi, the nagaras, the five senāhas and the three puras—pouring water—

And in that pleasant land, arranging and transforming to the utmost timber and stone, as if striving to add to all the variety of forms in which Brahman had created wood and stone, the great commander *Kes'ava*, shining with exceeding devotion, built for the god *Kes'ava* an abode filled with beauty and a joy to the sight. And on a large piece of land in front of that temple, this treasury of the benefits derived from clarity, in the fullness of his heart's pleasure, built a town and named it *Vīrakes'ava-pura*. Then the jewel of commanders, gave that town, filled with commodious houses, having cots in each chamber containing the softest beds, and for the sake of heaven donations of money attached, to the Brahmana, that it might bear fruit.

This done, that *Vīrakes'ava-pura* was everywhere praised as the indigenous place of growth for kalpa-vrikshas, as like *svarga* a place for the continual cultivation of all the vedas, a mine of purity and virtue, a place in which to acquire the most exalted merit—and was as a newly made anklet for the goddess earth, adorned with the nine jewels,

Then for the superintendence of the vritṭis in that town—on investigation *Ekhalārāsa* had acquired a great name in the world as a treasury of heroism, a treasury of valour, an overflowing treasury of pure renown for judgment, a treasury of liberality. This mine of all good qualities, a moon in raising the fortunes of the Gaṅga race,* *Ekhalārāsa*,—his chief minister *Kāmayā*, and his minister for peace and war *Mahādeva*,—gaining the consent of all the chief authorities of the Jigādige Nāḍ, having received from their hands, with pouring of water and all ceremony, the village of *Balavasi* together with all the (taxes) *maṣṇaya*, *āya*, *dāya*, and *kīrṇāṇa* ;†

* See note p. 180.

† See note p. 77.

In the presence of the Patijana Sâsi of the royal city Belipara, *Kirtti Setti* and *Melli Setti* and all the other *Nagaras* of *Dharma Sîng Dâva*, *śchâri* of the five *maṭhas*, *Mṛṣṭiya Madhakes'vara Paṇḍita Dasa*, *śchâri* of the *Hirya maṭha Sri Jagadeka Maḷles'vara*; *Sarves'vara Paṇḍita Dasa*, *śchâri* of the Five *Lingas*; *Jinâra S'akti Paṇḍita*, *śchâri* of *Tripurântaka* of *Herggaḍe Soyimorasa*, of that place; *Vâma S'akti Paṇḍita*, *śchâri* of the *Koḍi maṭha* of *Herggaḍe Vannamurasa* of that place; and of the seven *Brahmapuris*—with the assent of the royal *pradhâna Kesavaya Nâyaka*, a promoter of all works of merit—the *maṭha pradhâna Kesimayya*, *Herggaḍe Daṇḍanâyaka* of the *Bonavâsi Nâd*,* accompanied by his accountants—in the *Saka* year 1080, the year *Bahudhânya*, the month *Pushya*, the day of full moon, Monday, the day of the sun's entering the northern sign, at the *vyatipâta*, during an eclipse of the moon—for the worship of the god *Vira Kes'ava* of the auspicious *Kes'avapura*, for the repetition of the service, for the daily oblation and offering of food, for maintaining the perpetual lamp, for a splendid car procession and assembly or fair in the month *Chaitra*, and for any other fresh ceremonies,—gave in the manner approved by all—

To those of the *Brahmapuri* of *Kes'avapura*, accomplished in all the holy actions—*gama*, *sigama*, *svâdhyâya*, *dhyaṇa*, *dhâraṇa*, *varana*, *amasthâna*, *japa*, *samâdhi*, † diligent in maintaining the perpetual sacred fire, and in serving *Brahmans*, *gurus* and gods; versed in the six *tarkas*, the *minâmas* and other sciences; faithful in performing the six religious acts—*yajana*, *yâjana*, *adhyayana*, *adhyâpana*, *dâna* and *pratigraha*—having performed the *agnishiksha* and the seven other kinds of sacrifice; familiar with many *poetas*, and the *ikhasa* connected with them, commentaries, poems, plays and many modes of skill; praised by learned poets in many languages, an authoritative debater, the enchantment of whose knowledge attracted to him the hearts of all the learned, whose speech was as if engraved on stone, whose fame shone like the rays of the sun, whose body was purified by the *arabkrita* (a purifying oblation at the termination of a sacrifice) and the settled abode of all happiness,—namely to the god *Jagadeka Maḷles'vara* two shares (*crisis*)—to the god of the Five *Lingas* two shares—to the god *Koḍâra* two shares—to the *Brahmans* 36 shares—for the *pâjiri* one share—for the garland-seller one share—altogether 46 shares, in the village of *Belvaṇi*.

* *Savastâ dharmanidhâraṇam mahâ pradhânam Kesavaya Nâyakan amuktântayam mahâ pradhâna Bonavâsi nâda herggaḍe daṇḍanâyakan Kesimayyam.*

† See note p. 16.

And *Tatāha Desarasa*, possessed of all titles, mahā mandales'vara, a moon in raising the fortunes of the Gaṅga race,* a promoter of all meritorious acts—his sister's husband *Yasodhara*, and *Haravala Gaṅgana*—rising up, in order to renew the gift of their father (*Loppani*) *Yakkalarasa*, released that village from (the imposts) *mannepa*, *dya*, *dāya*, *kānika*, *kāruṇika*,† and pouring water at the feet of the god *Kesava*, gave them up as a gift with enjoyment for three generations. And the great minister, *Kesinaga Bandanayaka*, washing the feet of his priest (*tanmadrādhyaṣṭappa*) the royal guru *Vāsa Ś'akti Deva*, accomplished in all the holy actions—*yama*, *nigama*, *śāntihāya*, *dhyaṇa*, *dhāraṇa*, *medha*, *amśādhāna*, *japa*, *saṁādhi*‡—a lover of the learned, patron of the assemblies of skilful poets, spending his time in gifts of food, gifts of gold, gifts of virgins, gifts of cows, gifts of lands, gifts of encouragement, gifts of medicine, and other gifts; holding the unequalled vedas as a jewel, distinguished for his investigation of the sciences and idol rituals, born in the line of the rishi *Gautama*, a servant at the lotus feet of the god *Dakṣiṇa Kedaras'vara* of Baḷipara—and pouring water, gave to him the control (*āyākṣeyama*) of that place as a Brahmapuri.

Besides which, *Heggade Sāsinarasa* gave for the *dya* from the *umbali* (or rent free) land of Belvayi a paddy field of one matṭa, according to the maraguarji pole, and to the god *Kes'ava* a paddy field of one matṭa. After deducting for the *gautika* the Guru Deva and the Heggade will divide what remains among the mahājane (or Brahmanas).

In this, each share of land (*vṛtti*) belongs to the occupant of the house to which it is attached, but the shares of houses unoccupied belong to the god. Among these *vṛttis*, the *bhatṭa-vṛtti* one, the *khandika-vṛtti* one, the *agnishikṣi-vṛtti* one, and the *pūjari* and *mūligara-vṛtti*s—altogether five *vṛttis* will be granted and enjoyed. The boundaries of that town:—on the east the row of resting stones (for loads) near the *basadi* (Jain temple) of *Hemmiḷi*; on the south, the northern limit of the cultivated land belonging to *Bhagavati*; on the west, the land belonging to the Five Lingas; on the north, the land of the *Hemmiḷi basadi*—

(Furthermore) as a *jala vṛtti* for that god, obtaining it from Little Beligāṁve, the village of the god *Kedāra*, with worship of the feet of that god, he presented for the daily service, for a splendid car procession in *Chaitra*, for the daily offering of food to the god, and for feeding daily five Brahmanas from other parts, one matṭa of paddy land according to the *hacchavi* pole under

* *Gaṅga vasaṇa vārdhiki vārdhāna vārdhānaṣṭapa*.

† See note p. 77.

‡ See note p. 18.

the Naraṇḍi Sāgara,—and for maintaining the perpetual lamp, one oil-still in the city besides, to that god.

(Here follows another grant, made 21 years later.)

May it be well.—In the 2nd year of the Kharasharṇa emperor, *Nṛpaśaka Maṭṭa Śaṅkara Dasa*, the year *Vikrādi*, the month *Chaitra*, the day of full moon, Monday, the time of the equinox, at the *vyāṭi pāṭa*, during an eclipse of the moon—the mahā pradhāna *śaṅḍīgati*, the *Baṅgasa Nṛpa* *Harggaḍa Daṇḍāṅgata Kes'i Rājā*, who is considered was a treasury of fortune and wealth, as Yama's weapon of punishment in taking the lives of hostile kings, a casket for the jewels of good qualities, a sun to the lotus garden of poets and men of learning. The growing fame of the commander *Kes'ava* shines beyond the elephants at the points of the camps, and laughs at Indra's royal elephant.

This *Kes'i Rājā Daṇḍāṅgata*—for the worship of the god *Kes'ava* which he had set up, repetition of the service, for the daily oblation, for maintaining the perpetual lamp, for the procession in *Chaitra* and the games and fair, for any fresh ceremonies, for a throne for the god, and for feeding twenty Brahmins from other parts, and for repairs of the temple—directed that the land left to the god *Somanātha* in *Baṅgavāṭi* in the *Nāgara Khaṇḍa Seventy*, should be attached to both and used in common.

And in the presence of *Śaṅkaraśa*, mahā manjales'vara, lord of the *Gaṇṭa* race—of *Jagadēśvaraśa*, worshipper of the feet of *Gargas'vara*, skilled in the management of armies, and his minister *Vāśudhava Nāgaśa*, of the mahā manjales'vara, son to the lotus of the *Kaṇḍava* race, having the favour of *Jagatī Madhukas'vara*, having the title *Nigalanka Maṭṭa* and many others, *Tappasēśvaraśa*, and his minister *Tikkāḷa*,—and surrounded by his retinue, his great tributary *Saṅka Gaṇḍa*, and the chiefs of the *Nāgara Khaṇḍa Seventy*, at the feet of the god *Kes'ava*, receiving from their hands the *manṇya*, *āpa*, *dāga*, *hirṇyāḷa*, *kāṇḍa*,*—pouring water, presented them to the god *Kes'ava* and the god *Somanātha*—

(Some illegible.)

Whoso maintains this gift will secure the merit of presenting a thousand tawny cows in the holy bathing places of *Vārāṇsī*, *Kurukṣētra*, and . . . and of presenting a kolaga adorned with gems to Brahmins learned in the four vedas. Whoso protects this gift as long as sun, moon, stars and sky endure, obtains the merit of presenting a thousand tawny cows to Brahmins at *Vārāṇsī*,

* See note p. 158.

Gaya, and Kurukshetra. Whoso alienates a gift made by himself or by another will be born a worm in earth for sixty thousand years.

(Best illegible.)

75. S'ila S'esana at Balagani, date A. D. 1202.

Size ft. 3 6" x ft. 2.—Has Kannaḍa Characters.

Sword.	Sun.	Moan.
Don't stick- May not.	Linga with Priest	Hand.

Adored be Śambhu, beauteous with the chamara-like crescent moon kissing his lofty crest, the original foundation-pillar of the city of the three worlds.

May it be well.—In the 14th year of the Yādava emperor, possessed of all titles, *Vira Ballala Deva*—the year Dandabhi, the month Chaitra, the 18th day of the moon's increase, Monday,—*Bendi Seṭṭi* of *Hōri Hemmugunda* near the royal city of *Balligāra* gave on the south of the river-ford a paddy field of 10 karmas, for the daily oblation to the god *Prathmesvara* (P), and for repairs of the temple, washing the feet of *Bhadradevara*, priest of the five mathas, and of *Malliga Mathadesvara*, priest of the old matha, and pouring water.

Whoso undulates this gift will derive the merit of presenting a thousand tawny cows, and of presenting a thousand Brahmins in Vārāṇasī with holags adorned with jewels. Whoso usurps this gift will incur the guilt of slaying a thousand Brahmins and a thousand tawny cows in Vārāṇasī. This gift let all kings and Brahmins carry into effect.

76. Virakal at Balagani, date unknown.

Size ft. 2 4" x ft. 1.—Has Kannaḍa Characters.

Linga with Priest.	The hero in the procession.
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(The inscription on this stone is entirely illegible.)

The hero borne to heaven by celestial nymphs waving chandras,

The hero with shield and broken sword.	Heroism riding over bodies. Hand.
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77. Śīla Śasana at Palagami, date A. D. 1077.

Śīla ft. 6 × ft. 1 6',—Date *Kṛmakaṣa* Characters.

Linga with Priest.

Mantri.

Adored by Śaṃbhu, beautified with the chamara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

The great Chālukya emperor *Tuṣṭapa*, peerless in might; *Sātyaśraya*, an abode of dazzling splendour; *Vikramāditya*, a combination of the most exalted bravery; *Jaya Śiṅha*, a treasury of ambition to excel; *Tanūka Malla*, a collection of all the fortune in the world,—these being famous brought renown to the Chālukya kingdom.

(*Some illegible*.)

May it be well.—While the victorious kingdom of *Tribhuvana Malla Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Sātyaśraya* *śūla*, ornament of the Chālukyas*—was continually increasing in prosperity, to endure as long as sun, moon, and stars—and he was ruling in peace and wisdom† in his residence of *Tagiri*.

The dweller at his lotus feet; May it be well.—Entitled to the five great dramas, chief of great tributaries, subduer of fierce kings, a moon to the group of lotuses his brothers, patron of the assemblies of good men, a jewel in the cluster of good qualities, in liberality like king *Nala*, chief ruler in all the earth, like *Adiśaśa* upholding the world, like *Brahma* in skill, a lion in bravery, a jewel-mirror to the good, a protector of those who depend upon him, a punisher of the evil, a lusty elephant to the groups of creeping lotuses his enemies, of a mild countenance, same his banner, great in ambition to excel, a bee at the lotus feet of the illustrious *Tribhuvana Malla Deva*, invested with titles and degrees of all kinds, the mahā senādhipati, mahā pradhāna Dandanāyaka *Varman Devavasa*;

In the 2nd year of Chālukya *Vikrama*, the year *Pingala*, the month *Māgha*, the day of full moon, Monday, at the auspicious moment of the moon's eclipse—for the ablution and daily offering to the god *Mañikēśvara* which *Pājāri* *Linganna* of the royal city of *Baḷliśānta* had set up—and for digging a tank and for a chaitra—gave, with pouring of water and every ceremony, one village *Hārdevūra*, situated in the *Jidduliga* Seventy.

* See note p. 14.

† See note p. 2.

This gift is a gift from all the heads of the garland-sellers, they in particular will maintain and carry into effect the gift.

Whoso maintains this gift will derive the merit of presenting a thousand tawny cows in Prayāga, Vārāṇasī, Agritirtha, or Kurukshetra, and of presenting lotuses made of gold and silver to a thousand Brahmans versed in the four vedas, washing their feet. Whoso usurps this gift incurs the guilt of slaying a thousand tawny cows, and a thousand Brahmans versed in the four vedas, in the holy bathing places of Ganga, Gaya, Vārāṇasī, and Kurukshetra. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in excrement for sixty thousand years. The bridge of merit deserves your support, O kings of the earth. Thus from age to age cries Rāmaphendra to the kings who come after him.

Mayagya, washing the feet of Paritra Rāja Pandita, and pouring water, set up this *śāsana*.

78. Śīla Śāsana at Balagami, date A. D. 1071.

Size ft. 4 5' x ft. 2—Hafe Karnaśa Characters.

Image with Priest.

Adorned by Śaṅkha, lustrous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well.—While the victorious kingdom of *Bhuvanaika Malla Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyās'raya* *kula*, ornament of the *Chakratyas* *—was continually increasing in prosperity, to endure as long as sun, moon, and stars—

Living at his lotus feet in his residence of *Bantapura*, entitled to the five great drums, chief of great tributaries, subduer of the fiercest opponents, lord of all the treasures in that place†, like the son of Yugaśdha in carrying out his master's orders, a refuge to the wise, clothed with judgment and wisdom, possessed of all learning, great in prowess, able in war, a bee at the lotus feet of *Bhuvanaika Malla Deva*, a combination of all good qualities, was the great minister, senior councillor for peace and war, *Mane Verggade Danḍanāyaka Udayāditya*.

Completely defeating the Mālava king who had raised his enmity, and all those who had secretly conspired against the throne and against the guru, and

* See note p. 14.

† *At sthāna vasti nityakam.*

seizing their property and women laden with jewels he handed them over to his emperor—thus by his judgment and his mighty prowess he was renowned as the subjecter of the three worlds—this *Udayaditya* *Dandadharmātha*. His mind unstained by fear, his speech quite free from pride, his body full of radiance, a treasury of all wealth, his conduct without any admixture of evil—thus reputed, what a fame was his, this chief jewel of commanders, *Udayaditya*.

Who placed themselves under his protection had nothing to fear from men, who accepted his support had nothing to fear from poverty, who turned to attack him in war surrendered their lives—if considered, how great was he in might and fame, the commander *Udayaditya*. He subdued Māla secure of victory, like Vishnu himself in the attributes of might, an ornament to the face of those who answer wisely, *Udaya Dandadharmātha*.

At the request of *Udayaditya* the mighty hero, thus entitled to all honours and praise—the king *Bhuvananka Malla Deva* and all his ministers, in the Saka year 993, the year Virōdinakrit, the month Pūṣya, the 1st day of the moon's increase, Monday, at the auspicious moment of the sun's entering the northern sign,—for the bathing and daily offering to the god *Mahābhāgavatesvara* of the royal city of *Valligāṇva*, for repairs of the temple, for any fresh ceremonies, for the food of the ascetics who resort to it—gave, washing the feet of the owner of the place* *Somaśvara Paṇḍita*, the disciple of *Chandra Bhābhana Paṇḍita*, accomplished in all the holy acts, *yama, niyama, svādhyāya, dhyāna, dhārmika, manasa, ānushīlana, śama, sandehi†*—and pouring water—one village, *Haraga*, in the Nāgari Khanda Seventy; and of the paddy land of the royal city of *Valligāṇva*, 4 mattas—free of every burden.

Whoso maintains this gift derives the merit of presenting 12,000 double-faced cows in the holy bathing places of *Vārāṇasī*, *Kurukshetra*, *Prayāga*. Whoso usurps this gift incurs the guilt of slaying 12,000 cows and Brahmins learned in the four *vēdas* in the holy bathing places of *Vārāṇasī*, *Kurukshetra*, *Prayāga*, and of the five great *śiṣa*. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ardure for sixty thousand years. The earth has had *Śagara* and many other kings; according to their (gifts of) land so was their reward. The bridge of merit deserves your support O kings of the earth. Thus from age to age cries *Rāmachandra* to the kings who come after him. Poison is no poison. The property of the gods that is the real poison. For poison kills one man, but a gift to the gods (if usurped) kills a man with his son and descendants.

* *Atliya śikhāpati*.

† See note p. 15. 40

79. Virakal at Balagami, date A. D. 1079.

*Size ft. 5 3' x ft. 8 4'.—Male Eamaja Characters.*The hero
in the presence.

Linga with Priest.

Sanskrit.

May it be well.—While the victorious kingdom of *Tribhuvana Mallā Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyastaya* *śāla*, ornament of the *Chakrayuga**—was continually increasing in prosperity, to mature as long as sun moon and stars—

When the dweller at his lotus feet—May it be well—in the 4th year of Chāṇakya Vikrama, the year Siddhārti, the month Śrāvana, the 5th—by order of the Purā.

The hero being borne to heaven by celestial nymphs, some married characters.

Dandaśyaka *Aśvatapāṭya*, the Dandaśyaka *Govindarasa* was ruling the *Banarasa* Twelve Thousand—

By the Dandaśyaka *Govindarasa*'s order, the cows (*gaurā*) of Balligāve being seized, the watchman *Kaṇṭha* *Deva* *Nāyaka*

The hero armed with sword and shield killing another similarly armed, and driving off a herd of cattle. The hero is terror-struck to escape.

killing several *Malahara*, and returning the cows, attained to the world of gods. Who wins in war gains spoil, who fails enjoys the celestial nymphs. What fear then of death in war?

80. Sila Śāsana at Balagami, date about A. D. 1080.

Size ft. 7 2' x ft. 2 8'.—Male Karmaja Characters.

Sanskrit.

Linga with Priest.
The whole in a temple.Sanskrit.
Linga with Priest.

(The most important part of this śāsana is quite illegible.)

Adored be *Śaṅkha*, beautiful with the chakra-like crescent moon kissing his left head; the original foundation-pillar of the city of the three worlds. Om. Praise—Praise to Śiva and Gaṇapati.

While the auspicious *Jagadeśa Mallā Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs,

* See note p. 14.

glory of the *Satyajitraya kula*, ornament of the *Chakrāyasa*¹, the perfume of the jasmine, a lion to the elephants his rival kings, male of snakes, a golden ornament of the male sex, a world-destroying fire to the fiercest kings, a kalpa-wilaka to the learned, was ruling in peace and wisdom in his residence of *Nīla-kṛpa*

(*Mass illegible*).

. . . the time of the sun's . . . facing the northern sign—
 every Ekadāśī all the holy exercises, *puṇya, nigraha, sandhyā*,
dhyaṇa, namas, āśvamedha, japa, saṃskṛti
 for incense and daily service of the god, and for food and clothing to the rich
 resorting there
 under the Beede tank 12 *maṭas* according to the *kacchavi* pole—
 2 *maṭas*

Whoso maintains this gift will secure the merit of presenting a thousand tawny cows to Brahmins at the holy bathing places of *Vārāṇasī*, *Kurukshetra* and *Prayāga*—and of presenting a *kalaga* decked with the five precious stones to Brahmins learned in the *vēdas*.

Whoso usurps this gift will incur the guilt of killing a thousand tawny cows and a thousand Brahmins at the holy bathing places of *Vārāṇasī*, *Kurukshetra*, and *Prayāga*. Whoso by violence seizes the land presented either by himself or by another will certainly be born a worm in ordure for sixty thousand years. The earth has had *Sagara* and many other kings; according to their (gifts of) land so was their reward. The Lūdge of merit deserves your support O kings of the earth. Thus from age to age cries *Rāmacandra* to the kings who come after him. Poison is no poison. The property of the gods that is the real poison. For poison kills one man, but a gift to the gods (if usurped) kills a man with his son and descendants.

Let none revoke this public gift. Who does so will be cursed in the world to come, incur the guilt of killing Brahmins and cows in *Vārāṇasī* and go to the hell *Ajaraṇa*.

(*Some illegible*.)

¹ See note p. 14.

² See note p. 2.

³ See note p. 13.

81. Virakal at Balagami, date A. D. 1286.

*Size ft. 6 8" x ft. 2 9".—Hajje Kawaja Characters.**(The greater part of the inscription illegible.)*

Crocodylæ?	Moa.	Gila.	Crocodylæ?
.	.	.	.
.	.	son of Velambika	.
.	.	in the year Pingala, the month Śrāvana, the 5th day	.
of the moon's increase	.	.	.
The hero and his wife	Lions	Nandi stepped	
in the	with 2 on each side	by an attendant.	
An attendant.	in a temple.		

In the 16th year from the beginning of the reign of the mighty emperor
Rāmapāṇḍita, king of kings, a Vishnu among other monarchs, of great pro-
 vidence—the year Vyāsa

The hero and his wife according to legend in a cave, attended by celestial
 nymphs with chandelies, and celestial musicians playing on drums. A male
 attendant holding on by the finger of the hero, a female attend-
 ant seated below the heroine.

Nāgasena and his life's lamp (*prāṇa ś'akti*) *Devendyā*,
 who through devotion to her husband went out with him to the battle,
 in the fight they obtained heaven

The hero, with infants of rock, and armed with sword and shield, fighting
 against men similarly armed. His wife in a peaceful attitude eagerly watching
 the fight, guarded by a spearman. On the left a horseman galloping on to the
 field. On the right a little combat between two men armed with javelins,
 one bearing on his shield the device of a lion, and the other that of a bear.

Six female figures around a tree (?) gazing at the hero with upturned hands
 as in veneration.

82. Virakal at Balagami, date A. D. 1284.

Size ft. 5 6' x ft. 2 1'—*Half Kannada Characters.*

May it be well.—From the beginning of the victorious reign of the *Vadava* emperor *Vira Rāmachandra*,

The hero
in the presence.

Uman
with a *Prāṇa* on each side,

Naṇḍi.

the 14th year, the year Tārana, the month Chaitra, the 3rd day of the moon's increase, Sunday.—May it be well.—Bhayaṇa Narasaya of the *Vira Rāmanjū* dharma, leading the army of Balligive

Celestial nymphs,

against Siddhiyara Kuppaya, and surrounding him, *Viramaya Deva*, destroying soldier upon soldier, cutting them down, hacking them in two, raging about and striking off many heads, went to heaven.

The hero ascending to heaven in a car, celestial nymphs with chameas holding on by rings.

The hero, with insignia of rank, wrestling blind to blind with a man holding a spear. Attendants on each side, one on horseback.

83. Virakal at Balagami, date about A. D. 1160.

Size ft. 4 6' x ft. 2—*Half Kannada Characters.*

The hero
in the presence.

2m.

Uman with *Prāṇa*.

Meda.

Naṇḍi.

May it be well.—While the powerful emperor *Bijaya Devarāja* was ruling in peace and wisdom:—

When by order of Padmarasa Danjaniyaka of the Banavase Nāḍ,—the cart (*benḍi*) of Vāṇa Śakti Deva, worshipper of the feet of (the god) Dakshina Kedeśa Deva, having been seized, *Bāchayaka Nūyaka*, the watchman of Kenevali, fighting, went to heaven; on which his son-in-law

The hero ascending to heaven with a triumphal crowd, danced, attended by celestial nymphs with chameas,

Bāchayaka, setting up a stone, raised a lamentation for the hero.

The hero armed with javelin and shield, contending with a great number similarly armed, one turning to send a *ḥinjal*. A man of rank behind on horseback, with armed attendants.

* See ante p. 2.

84. *Sila Ś'asana at Balagani, Cato A. D. 1093.**Sila ft. 4' x ft. 3' 8".—High Karmajin Chāmarā.*

	East.	West.	
			Over wash- ing cult.
North.		Image with Tritat in a temple.	

Adored by Ś'ambhar, beautiful with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

While the victorious kingdom of *Tribhuvana Malla*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satya-yuga kula*, ornament of the *Chakulyas* *—was continually increasing in prosperity, to endure as long as sun, moon, and stars; and he was ruling in peace and wisdom.—

Among the Chakulyas the senior (*piriyau*) was king *Tasapa*; after him the promoter of valour, king *Tasakulya Malla*; then followed *Vibramaditya Dava*, a beloved monarch, superior to them in skill, in bravery, in great expeditions, in liberating, in his body of god-like brightness, and in fame.

Taking *Tribhuvana Malla* as his master was the chāmara *Kālidāsa*, a terror to the fiercest enemies, ruler of all the world, filled with fame, bearing Śiva on his head, full of wrath towards his enemies. Confronting in battle the Lāla king, the Magadha, Nepāla, Pāschāla and Pānāya kings, he took from them their fame, and when they brought an immense number of elephants, women and horses, and sought the help of that Chakulya emperor, this terror of his enemies, *Kālidāsa*, obtained the merit.

This lord's uncle (father's younger brother) was the commander *Sorra Dava*, acquainted with joys surpassing those of Indra, and always devoted to pleasure. Thus was that illustrious *Sorra Dava* a pleasure to the hearts of good men and his people; a mine of money, he acquired a fame as white as the swan, and his country was celebrated like him.

As the sun rises to enlighten the world plunged in the ocean of evil, so in the *Vatara gatra*, spring from the trees of the lotus-born (*Devatana*), casting a radiance over the *Karmajin kula*, was born an extraordinary hero, praised by all.

To this general *Chakravāṇa* and his wife *Ke'ayakāśha*, who was like another Lakshmi, was born, giving them great joy, *Nāga Varman* *Dandādhipa*, praised by all. *Nāga Varman's* wife *Nāgagādhā* was a Pārvali, Śiva's queen, in affection for her husband, Brahma's Bhārati herself in eloquence, Lakshmi in good fortune—so said all the world.

* See note p. 14.

† See note p. 2.

As to Śiva and his consort Pārvatī were born Ganga and Kāmāru, so from the love of Nāga Varuṇa, the treasury of wisdom (*vidyā nidhī*) and the fortunate Nāgalyakṣa were born the lord Śaraḥ Deva and the commander Chakrapāda. May Lakṣmī, honored by them, give them all fortune as long as sun and moon endure. Like Rāma and Lakṣmī may Śaraḥ Deva and Rājā live in the world with great affection, and like a row of lamps cast the light of blessing on both sides (their ancestors of both lines). May the god who is lord of all, whose pair of feet are worshipped by all the celestials, whose crest is the crescent moon, the husband of Pārvatī, whose locks are the skies, the remover of all sin, Śiva,—to Śaraḥ Deva and the enlightened Chakrapāda Rājā, versed in all the learning of the Brahmins—grant increase of power and authority. May Śiva, the remover of sin, the law giver, the supreme spirit, the creator of all, the protector of all, shelter with affection Śaraḥ Deva and Rājā.

The Mandara mountain is supported by Viśva, the Amara river (Ganges) by the Mandara mountain, the ocean by the Amara river, the earth by the ocean. But is the Mandara mountain a fit comparison for him? In greatness it may be. Is the ocean? In capacity. Is the earth? In endurance. But in bravery and heroism this Chakrapāda Rājā's qualities surpass them all.

The younger (brother) of this illustrious Rājā was Chakṛa, in generosity a kalpa-vrikṣa, lord of several lands, in greatness like the ocean, in firmness like the great (mountain) Māru.

The earth flooded with polluting streams of blood was unable to move, Brahma hid himself, the ocean left its bounds and fled, through the astounding feats performed in war by the unequalled and surpassing Śaraḥ Deva, who had overcome death from the battery of strange women, and a man of two words (double speech!), a protector of all who claimed his protection whether friends or foes.

His word was like mount Māru, in tearing in pieces the bodies (of his opponents) he was like the onrush of lusty elephants (the lion), in granting the desires of his people a young kalpa-vrikṣa, his wealth was composed of whatever the poor desire (he gave away everything in charity), to sin he was an increasing judgment-fire, in beauty peerless—how can I describe the greatness of this mighty Śaraḥ Deva.

To this mine of humility and ornament of the learned, Śaraḥ Deva, was Śatātā Devī wife, noted among women as the unequalled Lakṣmī for devotion to her husband.

To this jewel of affectionate wives Śatātā and the mine of generosity Śaraḥ Deva, was born a son, the powerful and illustrious Soma Deva. When

by the favor of *Sarves'vara* of the city of Polikara, *Sarves'vara* was born, great and settled fortune came to the whole family of *Sarva Deva*. A moon to the ocean of the learned, an ocean of poetic conceptions, in eloquence a garden of flowers, to courtesans a *Mamatha* (Cupid), a terror to the field of battle, was that *Sarva*.

How excellent then was *Sarva Deva*, the god of whose desire was *Siva*, his protector and master the Chálukya emperor, his father *Nága Varman* revered by all the good, his mother the pure *Nágyabha*, his priest *Vama Deva* Brahm the equal of the *Vámana* incarnation, his brothers *Rája* and *Chidra*, his son the great *Soni Deva*, all friends of good people.

The mighty *Sarva Deva*, who sat at the lotus feet of *Siva*, was a helper of the race of good gurus, able to remove the sins of all his line.

A descendant of the excellent Káñhavalha Chakravartti muni of great wisdom, *Kishkink Deva*; the chief disciple of *Triśóhana Manindra* was *Vares'vara Deva*, with a body purified by penance, devoted to piety, a jewel of pandita, worshipper of the feet of *Siva* the god of gods. On the good advice of this *Vares'vara Muni*, a destroyer like *Yama* of all evil deeds, the lord *Sarva Deva*, with a pure mind, built a temple for the great and celebrated *Tripurántaka* in *Valligrama*, which was as a crown or a golden bowl for the god. The favorite of the goddess of fortune, *Sarva Deva*, erected a residence for *Sarves'vara*, and crowned it with a golden dome, such that it seemed as if *Indra's* car had stopped in the royal city of *Bedi*, as the most charming spot in all the earth. In this the choicest spot in the world, the celebrated *Valligrama*, as who should say this is *Méru*, this is *Kailása*, there dwells *Sarva Deva* who like *Brahma* set up a pillar from earth to sky—that made be a temple with great joy, and decorated it with all measure of ornament for the god *Sarves'vara*.

May it be well—The *Danjanáyaka Sarva Devavasa* entitled to the five great drums, lord of many tributaries, a great and brave commander, granting the desires of the learned, a moon to the race of the Brahmins, a mount *Ráhana* to the jewels of good qualities, an ornament to the good, careful of his master's orders, pleasing the mind of his lord, destroyer of the pride of his enemies, walking according to the rules of morality, of unshaken courage, with these and all other titles—in the 21st year of Chálukya *Vikrama*, the year *Dhátu*, the month *Pushya*, the 5th day of the moon's increase, Sunday, the day of the sun's entering the northern sign, at the *vyatipáta*—for the pleasure and the daily offering of the god *Sarves'vara* which he had set up in the royal city of

Śaṅkha, and for food and clothing to the rishis who resort thither—accompanied with all his ministers, and having obtained the permission of the emperor—gave, washing the feet of Varas'vara *Deva Pañcīta*, accomplished in all the holy acts, *ganga, vighna, śrādhyaṅga, dīpāra, dhāraṇa, marmā, anuśādhana japa, saṁādhi*¹⁰—and pouring water, so as to be approved of all—as a gift to Paramas'vara—is the vritti of the place in the Balli plain, a paddy field of one matia, and in the Nāgari khamṛa Seventy, the village Hāravadeppa.

Whoso maintains this gift will secure the merit of presenting a thousand tawny cows to Brahmins at the holy bathing places of Vāranaśi, Kurukshetra, and Prayāga—and of presenting a kolaga decked with the five precious stones to Brahmins learned in the vedas, or of presenting a double headed (i. e. parturient) cow to a thousand Brahmins. Whoso usurps this gift will incur the guilt of killing a thousand tawny cows and a thousand Brahmins at the holy bathing places of Vāranaśi, Kurukshetra, and Prayāga. Whoso by violence seizes the land presented either by himself or by another will certainly be born a worm in ordure for sixty thousand years. The bridge of merit deserves year support O kings of the earth. Thus from age to age cries Rāmachandra to the kings who come after him.

(Some illegible).

85. Virakal at Balagani, date A. D. 1102.

Size ft. 5 12" x ft. 1 12".—Hafe Kinszofa Characters.

Sun.	Moon.
The king worshipping.	Linga with Priest.

Praise.—Adored by Ś'ambha, beauteous with the chāmara-like crescent moon kissing his lefty head; the original foundation-pillar of the city of the three worlds.

May it be well—*Peramangī Deva*, entitled to the five great dyuns, mahā māṅgalavara, chief of the great city of Koldāpura, having received a boon from the favour of the goddess Padmāvatī,

The king, with a torch in each hand, ascending to heaven in a triumphal chariot, attended by celestial nymphs with chāmaras.

May it be well—In the 27th year of Chālukya Vikrama, the year Chitrabhāna, the month Phālguna, the 1st day of the moon's decrease, Monday—the army of *Nāgara Viśhavarasa* coming to plunder by invitation of

* See note p. 16.

the Rattas, the king's soldiers without taking food chastised a thousand braves and took their lives—*Kelaya Nāyaka* turning back fatigued.

The hero, armed with sword and shield, killing a man on horseback. Figures prostrate on both sides.

Bijaya Nāyaka, the son-in-law of that *Nāyaka*, following him and pleasing him, begged for the post of dagger, and fighting with five Badar kings who had besieged Hāravanaballi and Kadāra, beating and piercing them, obtained heaven.

Who wins in war gainst aśrai, who falls enjoys the celestial nymphs, and his fame is for ever established. What fear then of death in war?

36. Virakal at Balagami, date A. D. 1173.

Size ft. 4 1/2 x ft. 1 1/2.—Hale Kannan's Characters.

	Mean		End
The hero in the presence.		Kings with Priser.	Man.

On.—Praise to Śiva—May it be well.—In the 5th year of the powerful *Kalacharya* emperor *Rāja Muvāri Savi*, the year Khara, the month Śrāvaṇa, the last day of the moon's decrease, tvaṇ moon day, Monday—while *Dāsi Seṭṭi* and *Vogai Hōya Nāyaka* the son of Muddave, herdsmen of the royal guru *Vāma Śakti Deva*, were coming with a herd of cows in the Saṇḍali road of *Sāṅyūra*, some powerful leaders of robbers fell upon them.

The hero borne to heaven by celestial nymphs wearing ornaments.

To describe the courage of him who fought with them and obtained heaven :—

The men who armed with bows fell upon him at a distance from the chief city, he cut in pieces and pierced with sharp arrows. Singing them out when greatly enraged they would not submit, having come from the slaughter of experienced warriors, he pulled them out and taking his sword struck down those robbers, and killing them in fight, dragged their bodies about, the hero *Hōya*. The *apsara* nymphs stamoured of him and saying 'He is ours' came down from the sky, bathed his feet, took him up with great joy and bore him away, singing 'What a marvellous rare hero have we obtained'—while all the people on earth exclaimed 'āhā!' Fortune.

A spirited fight of men armed with bows and arrows.

87. Marked by the Photographer as missing.

83. S'ila S'asana at Balagami, date A. D. 1114.

Size ft. 5 2" x ft. 4 1".—Raja Hammaja Chavara.

	S'iva,	Vishnu,	Brähmā,	Cow mak- ing out
Size ft.		each in a temple.		

Om. Praise to S'iva. Adored be S'ambhū, beautiful with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. Supreme is the lower form of the resplendent Vishnu, which dispersed the waters of the ocean and supports the peaceful world upon its right lusk.

Govinda Rājā, the head jewel of the Vaisnavas prays as follows—May he be the splendid, the eternal, the husband of Lakshmi, shining with all worlds in his lotus, praised of all the gods, reposing on the serpent, of endless incarnations,—protect us.

From the golden lotus in the lord of Lakshmi's shining navel, of which O wonder! his lotus face was like a reflection, sprung Brahman. From the mind of Brahman came forth before the creation time (the name Brahman) able to confer fortune, the brightness of whose bodies filled the points of the compass, shades of pure qualities. From these sons of the mind of Brahman descended the shining jewels of the Chalukya race, the peerless monarchs who ruled the world.

After them (*avarāṇa bhāṭhā*)—As the great bear in the beginning scattered the ocean and by his might raised up the world which was sunk in the waters, so delivering earth from the dominion of the enemies who had subdued it, he took the government of the world, the Sārva bhāumi Tāla. His lotus head he made an offering at the feet of Lakshmi, and by his might putting to shame the ocean as if to say, Is that the limit of the world? he extended the Chalukya kingdom to the very points of the compass and ruled over it. A nail to the heart of his enemies, a light to the greatness of his race, his fame was a celestial Ganges which like a mount Himālaya he supported, thus shone Tāla, bravery his nature.

An emanation (or brightness) of the goddess of victory, his dearest son, of heroic conduct, *Satyajit'raya*, an shade of all the royal virtues, (next) ruled the sea-circled world. His son *Vikrama*, of unequalled bravery, who as Indra himself made all other emperors bow to him, a combination of the bravery of all the regents of the points of the compass, then ruled the world. His younger brother next ruled the earth, who caused all to say, Why mention the tortoise

(as supporting the world)? Did the ten incarnations deliver the earth from trouble? But he did, *Nārmaṇḍi*, superior to them all, greatest of all the great in the battle field. His son *Jaya Simha*, then ruled the earth, by whose creeper-like sword all enemies were subdued, who lorded over many countries reduced by his force of elephants. His son *Abaya Maṇḍa* next ruled the lady earth, whose swelling bosoms are the mountains, whose necklace round her throat are the stems of the lofty areca palms, whose soft waist are the young sprouts of plants. The elder brother of the world-renowned *Abaya Maṇḍa*, a chief of men, praised by all the world, *Shravanaka Maṇḍa* (next) ruled.

Then that king's younger brother *Vikramāditya* ruled, unshaken by fear, the sea-encircled peaceful earth, filled with the spoils of victory, a proud umbrella among the first of warriors.

While he was ruling this middle world—whosoever through fear of his dreadful warfare did not oppose him, whosoever threw themselves on his protection, whosoever sought his favour, or whosoever did not fall at his lotus feet and do him obeisance, the *Sauvira*, *Abhira*, *Aśvaka*, *Gāṇḍhara* kings, he knew how to look upon with kindness or with a terrible frown, the king *Vikramāditya*. The *Chola* king he forced to go without clothing, the *Pallava* king to have his hands full of sprouts, the *Audra* king to go into caves, the *Singhala* king's heart of wicked designs to evaporate, the *Māgadh* king to give up his garland, the *Chāṇakya* king to shrug his shoulders, (all plays upon the words)—thus did he treat them with his continually increasing power, *Vikramāditya Deva*. If he but stood up to make war, the hostile kings, though powerful to subdue others, knowing that destruction would befall themselves and their armies, asked themselves what use of lusty elephants, what of our great army, what of all our arrows, what of all these attendant people? His great uplifted sword, which none were able to stay, terrified all the kings with its *jaṭajata* noise, and forced the goddess of victory to attend on it ever. Just as tender boys seeing their reflection in water turn and run away in fear, so the hostile kings and their elephants ran away at the mere sight of the great *Chāṇakya* prince. As the *Lāṭya* king ran away, the *Chola* king seized his ear and shook it, while the *Kaṭiṅga* king asked where his own lost kingdom was. What fear then did he produce, this cause of weeping to kings.

While with such a name he was ruling in peace and wisdom* in his residence at *Kalyāṇa-pura*—

The dweller at his lotus feet—a *kalpa-vriksha* born in human form, offspring of all the merit of gifts to Brahmans in former existences, a fruit from which other merit producing trees might be propagated, a beautiful swan in the *Mānasa*

* See note p. 2.

lake of the hearts of learned poets, an ornament to all who were freed from sin, of great liberality, thus praised with great affection by all people was *Anantapāla*.

Full of the piety of faith in Śiva, praised by all people, an abode of fame, able to subdue and put to death a crore of Kāśyapa if they would stand up against him, the house of victory, his might was so great what use of swords, there was no limit to his qualities of greatness. Seeing his warfare Adisāsana delighted trembles, and assists him in collecting wealth for his lord (the emperor). As the sea so he (*Anantapāla*) causes the commanders who hinder his sacrifices (labors) to drink poison and presents Lakṣmī (fortune) to him who rules him, thus the sea too befriends him.*

Living at his lotus feet like a royal swan, looking on him as his patron god, among Brahmanas the foremost, the best man in the world, overpowering (by his brightness) the other inferior commanders to hide in the forest all the day-time, spontaneously a friend to the good, an abode of virtuous life, praised by all the people in the world, the youthfulness of Lakṣmī which was at his command he made over to the learned, that *Govinda Rāja* Daṇḍādhipa.

With a patience, majesty, famous learning, power of command and wisdom such as did not exist in all the line of the lotus-born, enlightening the world, like a sword in the hands of the Chakrva kings, was *Govinda Daṇḍādhipa*. Although he wished to live (peacefully) according to his own inclinations, the other commanders all said with great fear, 'We know his mind that it is always engaged in thinking how with his great power to cut in pieces the armies and all the property of the foremost among the tributary kings, and (destroy) their very seed; therefore we must not approach his person which dazzles like the sun.' Though in his mind cherishing mercy and not how to destroy his enemies, if he sent but a messenger to any part, their minds foreboding the destruction of their kingdoms, the other kings with hearts full of terror came at once in haste to see him. How great among the powerful was this *Govinda Daṇḍādhipa*. As if burning the points of the compass, thus with blood-shot eyes did his groups of elephants, resembling those at the points of the compass, exert themselves in the destruction of his enemies, while his angry eyes with their ruddy flames, which were as a scarlet wafer on the forehead of the queen of the points of the compass, burnt up the enemies' country and reduced them to a state of primeval desolation—thus powerful was the peerless *Govinda Rāja*.

* The allusion here is to the occurrences connected with the churning of the ocean.

Quickly washing away the stain of the ignorance of the other generals who commanded in the palace of the king *Vīṭraśirka*, he shone with the brightest purity, this *Govinda Rāja* *Danḍadhīśa*. Hostile kings from all quarters coming to prostrate themselves before him and receive his commands, he stripped the walls of the points of the compass of all their decorations this *Govinda Rāja*. Where remained there an enemy's country that it might be said it is in death, or in calamity, or where there was a confluence of people? How great then in war was the king *Govinda*.

His father was *Dāsī Rāja*, a great hero praised by all the world; his mother *Saundā Dāsī*, a joy to her relations, true of speech, devoted to her husband; his god was Vishnu, the chief of the gods; thus purifying the *Parāśara* gotra, how great in the world was this king *Govinda*.

May it be well.—While the mahā pradbhāva, *Maru Verguṇa* *Dandamiyaka* *Govindamayya*, entitled to the five great drums, chief of tributary kings, chief of the great generals, granting the desires of the worthy, like a bee at the lotus feet of the lord of Lakshmi, like *Kumāraswami* in the front of war, pleased to harpitation with bearing the law, whose fame was as bright moonlight to the water-lilies the eyes of the queen the points of the compass, a terror in the field of battle, a right arm of victory to *Tribhuvana Malla*, a son to the high mountain of the Brahman race, possessed of these and all other titles—was ruling the *Banarase* Twelve Thousand, the *Sāntalige* Thousand, two six hundreds, the *coḍḍa nāṇḍa* and *pannāya*,* in the royal city of *Balipara*—Vishnu sported in the great waters in the mighty expanse of the milk sea, while unable for the tepid breeze to come forth from the lotus (the navel of Vishnu) shone Brahma in its centre like its ovary. With affection did Vishnu gaze at the gentle smile of the resplendent Lakshmi, surrounded with shining large shells and branches of creeping coral, above which rose the spray like a rampart of the thorny *kātara* flowers.

This chief general, whose pure suspicious form was praised by all, of extensive fame, caused to be made two twelve-faced disks (images of the sun), full of radiance and dazzling to behold. And he made a pure tank of water such that it was as if his son had come there with Vishnu, or through love for the daughter whom Vishnu bore (Lakshmi), being called by her.

(Also) may it be well—To 25 mahājans (chief Brahmins), accomplished in the holy acts—*yama*, *niyama*, *sādāgāya*, *dhyāna*, *dhāraṇa*, *mauna*, *anusthāna*, *japa*, *samādhi*, †—purest of all the inhabitants in the world, distinguished

* *Banarase panchachakragatam Santalige saptaśatam coḍḍanāṇḍam pannāya samantamanu pannāyanuman dhātum iṣṭha*. See note p. 72.

† See note p. 16.

by their excessive attachment to the worship of Vishnu, with hearts close to the throne of the fest of Vishnu, occupants of the sky in virtue of its being filled with the celestial Ganges of their fame, devoted to the performance of the Brahman penances, celebrated in the world for personal purity, causing Indra himself to tremble from their Indra-like greatness (through penance), as Brahman himself to the vedas, illuminators of the Brahman race, whose curse never failed, enlightening like a lamp the treasury of universal merit, of purest bodies—in the 394th year of Chālukya Vikrama, the year Jaya, the month Chaitra, full moon day, Sunday, the day of an eclipse, at the vyatipāta, the time of the equinox,—as a gift to Paramesvara, and writing a copper śāstana—gave, with washing of feet, pouring of water and every ceremony, free of all burden, with enjoyment for three generations—the Savatī khaṇḍa plain of the *śūla-prithi* of the royal city of *Baligara*.

The boundaries of that tract—west, the weir of the Bengere tank and the Heggatta halla; north, the Arasakutte and Indragere; east, the boundary of Govindapura; south, Baligara and the west of the Sarasvati garden.

(*Some illegible.*)

And near the Heggatta halla, for the daily oblation to the god, for the worship, the repetition of the service, a procession in Chaitra and for repairs of the temple, granted 8 matras, 4 flower gardens, 4 oil mills, 4 shops, 4 betel and mango gardens, the carriers of loads (*śūcra vakkāṅga*) being freed from *kejjunka*, *vaḍḍa vēvula*, *vaḍḍā dāna*, and *talāra sanka*.*

Whoso preserves this gift is as if he had made it himself: whoso destroys this gift incurs the guilt of slaying cows and Brahmins. Poison is no poison. The property of the gods that is the real poison. For poison kills one man, but a gift to the gods (if usurped) kills a man with his son and descendants.

(*Rest illegible.*)

* See note p. 76. *Vaḍḍā dāna* would appear to mean gift on promotion or increase; *talāra sanka*, local customs duties levied by the watchmen.

59. *Sīla Sāsana* at Balagani, date A. D. 1195.

Σύμφωνα με τα αποτελέσματα της έρευνας, οι εκπαιδευτικοί που συμμετείχαν στην έρευνα έχουν την γνώμη ότι οι μαθητές έχουν την δυνατότητα να χρησιμοποιούν τις ΤΠΕ στην εκπαίδευση.

Year.	1900.	1901.
One single leaf only.	Single with Petiole.	Single.

Om. Adored be *Śaṅkha* brauticus with the *chāmara*-like crescent upon kissing his lofty head; the original foundation-pillar of the city of the three worlds. May the ocean of goodness, the jewel of deliverance from domestic troubles, the giver of treasures to Kuberā, the adorned with all good qualities, the remover of sin, the husband of Gaurī—grant the desires of his worshippers.

May it be well.—May that illustrious one, the remover of all fear, worship, paid by the assemblies of gods and rishis, . . . a jewel to the race of all kings, possessed of all titles . . . an ocean of good qualities, the mighty king of the earth—he victorious as long as sun, moon, and stars endure.

The greatest of all is the line of the Jādava dynasty
(A considerable portion of the Sácano in this place is almost entirely illegible —
the name occurs of Flava Balliśa bhāpan).

May it be well—A lord of all the lands belonging to the Kishatriyas living in *Sahla-kahira*, an abode of the pleasure of Sarasvatī, a new moon to the lotuses his enemies, causing pleasure to the lotus hearts of those who serve *Siddha*—*vara* adorned with the half moon, whose image is in the chief city that shines surrounded with pleasure gardens and the shelter of young creepers, skilled in making all kinds of gifts, holding a conch in his hand—many kings were the servants of his feet.

From the great sage Vasishtha did his race originate, and
 Krotasa's son was born, speaking pleasantly to all people,—a light to the
 race of the Brahmanas, was that great commander. To that Krotasa by
 favor was born Kausika.

He in the Śaka year 1117*, the year Ananda, the month Mārgaśīra, the day of new moon, first of the moon's increase, Monday, at the Vyatipāta,—for the pleasure and every kind of service of the god *Siddhesvara*, gave to the greatly renowned *Devā Śīva Paṇḍita* at that time there, washing his feet and pouring a libation—gave along with the *niḥi*, *śikṣapa*, *jala*, *tara*,

* *Solea senegalensis* (Linnaeus) *Senegal Sole* *Solea senegalensis* (Linnaeus)

59. *Sīla Sāsana* at Balagani, date A. D. 1195.

Σύμφωνα με τα αποτελέσματα της έρευνας, οι εκπαιδευτικοί που συμμετείχαν στην έρευνα έχουν την γνώμη ότι οι μαθητές έχουν την δυνατότητα να χρησιμοποιούν τις ΤΠΕ στην εκπαίδευση.

Year.	1900.	1901.
One single leaf only.	Single with Petiole.	Single.

On Adored be *Śaṅkha* beautiful with the *chāndra*-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. May the ocean of goodness, the jewel of deliverance from domestic troubles, the giver of treasures to Kuberā, the adorned with all good qualities, the remover of sin, the husband of Gaurī—grant the desires of his worshippers.

May it be well.—May that illustrious one, the remover of all fear, worship, paid by the assemblies of gods and rishis, . . . a jewel to the race of all kings, possessed of all titles . . . an ocean of good qualities, the mighty king of the earth—he victorious as long as sun, moon, and stars endure.

The greatest of all is the line of the Jādava dynasty
(A considerable portion of the Sáasna in this place is almost entirely illegible —
the name occurs of Flava Balliśa bhāpam).

May it be well—A lord of all the lands belonging to the Kishatriyas living in *Sahla-kahira*, an abode of the pleasure of Sarasvatī, a new moon to the lotuses his enemies, causing pleasure to the lotus hearts of those who serve Siddha-vana adorned with the half moon, whose image is in the chief city that shines surrounded with pleasure gardens and the shelter of young creepers, skilled in making all kinds of gifts, holding a conch in his hand—many kings were the servants of his feet.

From the great sage Vasishtha did his race originate, and
 Krotasa's son was born, speaking pleasantly to all people,—a light to the
 race of the Brahmanas, was that great commander. To that Krotasa by
 favor was born Kausika.

He in the Śaka year 1117*, the year Ananda, the month Mārgaśīra, the day of new moon, first of the moon's increase, Monday, at the Vyatipāta,—for the pleasure and every kind of service of the god *Siddhaśvara*, gave to the greatly renowned *Devā Śīva Paṇḍita* at that time there, washing his feet and pouring a libation—gave along with the *niḥi*, *śikṣapa*, *jala*, *tara*,

* *Solea senegalensis* (Linnaeus) *Senegal Sole* *Solea senegalensis* (Linnaeus)

90 Virakal at Balagami, date A. D. 1158.

Size ft. 3 11' x ft. 1 10'.—*Early Kannada Characters.*The hero
in the foreground.

Lion with Priest.

Sun and Moon.

Nandi.

Om. Praise to Siva—May it be well—The powerful *Kalachurya* emperor *Bijjala Deva*, possessed of all titles in the year *Sambhāya*, the month *Nārāya*.—

The hero being borne to heaven by celestial
nymphs waving chameiras.

the last day of the moon's decrease, new moon day, Tuesday—*Sivayonapura* *Kalla Nāyaka* fighting with many in the *Koḍi* hollow, and beating them, joined the gods.

Who wins in war gains spoil, who falls enjoys the celestial nymphs. What fear then of death in war to him who loves the moment of close fight?

The hero, armed with bow and arrow, overpowering two
others similarly armed, one of whom is falling at his
feet. Arrow of cattle on the left.

91. Virakal at Balagami, date about A. D. 1160.

Size ft. 3 8' x ft. 1 8'.—*Early Kannada Characters.*The hero
in the foreground.

Moon.

Lion with Priest.

Sun.

Nandi.

May it be well.—In the victorious kingdom of *Bijjala Deva*, the emperor powerful by his own might, *Malla* of the *Saivara Siddhagiri* durga, in war like *Rāma*, unequalled hero,—

The hero being borne to heaven by celestial
nymphs waving chameiras.

while *Ramavasa māḍi* was under the government of *Kariya Kesimayya*, at that time his servant *Nāgaṇṇa*, doing him service,* went to the world of gods.

The hero, armed with shield and sword, fighting
two others armed with shields and javelins.

* *Sivaka Nāgaṇṇa ajufana māḍi stava lakṣyaṇa-dam*. The ambiguous term *ajufana*, meaning both government and the duty of a slave or servant, is skillfully used to enhance the importance of the person whose death is here commemorated.

92. Virakal (?) at Balagami, date A. D. 1046.

Size ft. 3 6" x ft. 1 11".—In the Kannaḍa Characters.

Two Kings, or great-royalty forms, male and female,
the latter holding the former's sword.

The faces are very expressive and each is surrounded
by nine serpent-hoods, an unusual number. Each body
terminates in three elegant tails.

May it be well.—While the Mahā Maṇḍaleswara, Chātra: Hāyavasa was
ruling in peace the Banavase Twelve Thousand,—in the year 988, the year
Vyaya, the month Mārgaśīra, the 18th day of the moon's increase, Friday—
Soma Dāsa, the son-in-law of the Setti of the royal city of Balligānve, Nāga
Dera, Nāgīyāḍe writing

93. Virakal at Balagami, date (?) about A. D. 1115.*

Size ft. 3 9" x ft. 2'.—In the Kannaḍa Characters.

Liṅga with Prasa.

Moṇa.

Nandi.

(The inscription in this part all knocked off).

The base being borne in heaven by celestial
nymphs waving chameṛas.

Who wins in war gains spoil, who falls enjoys the celestial nymphs.
What fear then of death in fight to him who must at some moment give up
all? When pressing into that square fort (*choṇṇakada kōḷe*)

The hero on horseback, putting to
the sword some others with densely
mottled backs. One of them with blood
flowing from a terrible wound across
his body from shoulder to shoulder.

* The lowest has relief closely resembling that of No. 94.

94. Virakal at Belagami, date A. D. 1183.

Size fl. 4.5 × fl. 1.11—Male Terminalia Character.

	Dec.		Jan.	
The last		Line with Point.		Head,
in the ground.				

May it be well.—The 8th year of the era of the powerful *Kalachurya* emperor, *Ahase Nalla Deva*, great lord of the earth, an abode of all bravery, equal to *Nārāyaṇa*—the year *Subhakti*, the month *Bhādrapada*, the 13th day of the moon's decrease. Monday—the commander—

The hero being borne to heaven by celestial nymphs,
 all mourning his death, soon hearing otherwise.

having scared away elephants, crocodiles, and large bodies of monkeys that they should not fall on him, attacking a bear (*Challitka*), and spearing it, cutting it in pieces.

What can I say of beavers like Nana's?

Two men for 2 cranes! towing away postcard with dog.

95. Virakal at Balagami, date A. D. 1180.

Size fl. 3 9' x fl. 2.—Hate Kannada Characters.

This two boxes
in the presence.

May it be well.—In the reign of the *Kalachurya* emperor, *Akasa Mañi*
Dava—the year *Sārvari*, the month *Kārtika*, the 1st day of the moon's de-
 crease, Sunday—when *Somasa* of *Māgundi*—

The two houses seated in a row, attended by colonial guards, bearing banners.

belonged the Náyaka of Hála halale and slew him, Kṛṣṇa the son of Bījaya Náyaka, being behind, killed many and went to the world of gods. The chief of the country inviting the groves of the city

(Best Illusion?)

The two heroes under canopy, fighting with horsesmen of rank. In the hand which bears his shield, the foremost hero holds by the hair a head of beautiful features, striking contrast to his own, which are hideous, even in the celestial

95. Virakal at Balagami, Date A. B. 1115.

*Size ft. 3 3/4 x ft. 2 2/3. Hyle Kannada Characters.*The hero
in the presence.

Linga with Priest.

Wandi.

May it be well—While the favorite of the goddess of victory, the powerful
 emperor
 in the 39th year of Chálukya Vikrama, the year Mananatha, the month Bhá-
 drapada, the 14th day of the moon's increase, Monday—

The hero being borne to heaven by
 celestial nymphs bearing chauras.

when Govindarasa making war upon the southern . . . and
 burning Kullúru, stationed his army in the . . . fort,
 the bold *Bajjaga*, son-in-law of . . . para Náyaka, killing many, went
 to the world of gods.

The hero on horseback, with an attendant bearing
 his umbrella, putting to the sword a number of
 others whose bodies exhibit terrible wounds.

97. Virakal at Balagami, Date A. D. 1199.

*Size ft. 3 5/8 x ft. 1 9/16. Hyle Kannada Characters.*The hero
in the presence.

Sun.

Linga with Priest.

Moon.

Wandi.

The following day the king's army was destroyed*

The hero being borne to heaven by
 celestial nymphs bearing chauras.

May it be well—In the 8th year of the powerful Yádyava emperor, *Vira*
Ballála Deva, the year Raudri, the month . . . the last day of the
 moon's decrease, Monday . . . *Sárina* the son of *Bannaya*,
 . . . killing many went to the world of gods.

The hero on foot, armed with sword and shield,
 encountering a horseman armed with a spear
 and riding over prostrate forms.

* This sentence has the appearance of being a more recent addition.

98 S'ila S'asana at Balagami, date about A. D. 630.

Size ft. 5 8" x ft. 1 10" — *Female Kāṇvaṇḍa Characters.*

An Elephant.

May it be well—While *Vinayāḍḍiṇa*, the refuge of kings, favorite of earth and fortune, great king of kings, supreme ruler, great monarch, was ruling the earth—¹

Paṇḍi Sāndraba, a subduer of great kings, ruling in *Jāḍag'ra*, presented for the decoration of (the god) *Periyadisa* (?), with pouring of water and every ceremony, having informed his rāja, the property of those who die without heirs †—the various authorities giving their consent (namely), the priest of *Valligāma Kedāra*, the priest of the *Auraliṇa* temple, the priest of the *Vedavalli* temple, *Ravichandra* the chief of *Alaruvalli*, *Sokka gāmunḍa*, *Vedoya gāmunḍa*, the great gāmunḍa and gāvaḍḍiis of *Maleya*, the gāmuṇḍa of *Andagi*.

Whoso covets this gift incurs the guilt of the five great sins and of killing a thousand cows.

Whoso shall piously maintain it will rise with all his line . . .

Whoso preserves this gift shall enjoy the supreme delight . . .

99. S'ila S'asana at Taldagundi, date A. D. 997.

Size ft. 4 0" x ft. 2 7" — *Male Kāṇvaṇḍa Characters.*

Linga with Pedest.

Dura.

Nandi.

May it be well—While the victorious kingdom of the illustrious *Ahava Malla*, protector of all lands, favorite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyadā'raya kula*, ornament of the *Chalukya*s†—was continually increasing in prosperity.

The dweller at his lotus feet—May it be well—*Bhāmarasa*, entitled to the five great drums, a close attendant on *Tadaya*, possessed of many elephants and forces, a cage of adamant to those who claimed his protection, was ruling the [Bonnarose] Twelve thousand, the *Sāntaliga* Thousand, the [eighteen] *agrahāras* . . .

¹ *Spasti sri Vinayāḍḍiṇa vijāyāya, s'ri prithvi valābha, maharājāḍḍiṇiṇa, pāramarva-va, Maḍḍiṇa, prithvi vijāyāya kula*. Cf. T. S. 2 and 5.—This part is clear, but owing to the minuteness of the photograph some of the rest is more or less uncertain.

† *Ayutaka parada*.

‡ See ante p. 14.

The dweller at his lotus feet, receiving tribute from all the kings, shining in the office of a great minister, the Malla Rāja, the auspicious *Parggaṇa Kā* .

. . . *ya*, in the śaka year 810, the year Kevilaṃbi, the month Vaiśākha, the 8th day of the moon's decrease, Sunday,—it being stated that his giving of the control of the forty manṣya (freehold villages) near the river was false

. . . from not having given the right to all the water, obtained from the hands of Devayya forty galyāna and gave up the care of the manṣya. That this may not fail, the witnesses are the eighteen agrahāra, the seven officials of Jidda, the priests of both sects in the forty manṣya of the river, the smābhava Palla . . . *manṣya*.*

Whose maintain this gift . . . a thousand away cows in Vāraṇasī, Gaya, Prayāga . . .

100. Virakal at Taldagundj, date A. D. 1198.

Size ft. 4 3' x H. 2 8'.—Hale Kannaṇa Cōmmeters.

	Son,		Mean.	Small.
The hero in the presence.		Lings with Feet in 1 temple.		

May it be well—In the reign of the *Kalashūrya* emperor *Rāja Marāśi Sovi*—the year *Virōdhikrit*,† the month *Asvija*, the 8th day of the moon's decrease, Sunday—the Banavasa nāḥ *Bergaṇa* *Danḥavāyaka*, *Chālīṭya Kōśi-maya*, pursuing a band of robbers, in a village of the *Sāntalīge nāḥ*—

The hero according to heaven in a triumphal dance,
attended by celestial nymphs, some bearing chamsṛas,

Kālaya Nāyaka, the son of *Mukhambara Sovi Seṭṭi*, ornament of the *Hālī-sanda* race, cutting in pieces their horse, and killing many, recovered the cows and went to the world of gods.

His sons *Sōmaya* and *Banmaya*, with great faith and humility, set up this stone—(rest illegible).

The hero on foot, armed with sword and shield, accompan-
ying a herpman armed with a sword. Another herp-
man behind him, and a figure falling at his feet.

* *Nadigaṇa nāḥatapa manṣya kalyāṇanāḥa dīṭṭa pūṇi* . . . *Madāḥa saraṇa nā*
vāḥa galyāṇa dīṭṭa kalyāṇa kalyāṇa kalyāṇa kalyāṇa kalyāṇa kalyāṇa kalyāṇa kalyāṇa
dīṭṭa manṣyaṇa dīṭṭa kalyāṇa kalyāṇa kalyāṇa kalyāṇa kalyāṇa kalyāṇa kalyāṇa
chamsṛa nāḥatapa nāḥatapa nāḥatapa nāḥatapa nāḥatapa nāḥatapa nāḥatapa . . . *manṣya* †

† Probably a mistake for *Virōdhī*, as *Virōdhikrit* would not fall within *Rāja Marāśi Sovi*'s reign.

101. Virakal at Taldagundi, date: A. D. 1139.

Size ft. 7 4/5 x 3 2/3.—Hale Kannada Characters.

Dvarapala.

A. 4 in.
B. 10 in. †

Dvarapala.

May it be well—While the favorite of earth and fortune, great king of kings, supreme ruler, first of monarchs. . . . *Bilhana Rāja* was ruling the Banavase Nāḍ in peace and wisdom!—in the year of the Śaka king, the year Śa .

Figures very indistinct. Probably the base being broken or hidden by material symbols.

(The inscription in this part quite illegible.)

The base is front of a large herd of cattle, and with a dense crowd, suggesting a number of archers.

102. Śīla Śāsana at Taldagundi, date A. D. 1137.

Size ft. 7 3/4 x 3 5/8.—Hale Kannada Characters.

Sun. Moon.
Cow standing on left. Sword. Lungs with Breast. The dancer.

Om. Praise to him who with affection wears the crest of the moon, the giver of wealth, praise to Śaṅkha who holds in a perpetual embrace the joyful *Uma*. May the chiefs of all the gods, by their power lords of the three worlds, *Brahma*, *Isāna* and *Jambhavan*, grant our desires. May Śiva's wife, the womb of the earth, and Śiva in whose loins the creation rests—*Pārvatī* the mother of the world, and *Śiva* its lord and father—protect us.

Śiva is first, Śiva middle, and Śiva without a second, the end—being the universal protector he is sovereign of mind and life, and the divine soul in all things. The auspicious god of Kailāsa, first of the deities, lord of the sound *Om*, embracing earth, moon, sun, Yama, wind, sky, fire, water, and *Brahma*, without birth, husband of *Pārvatī*, having the world as his car, the fountain of mercy, known by the twanging sound of his bow, king of the gods, the master of *Dakṣa*—into this *Śīla* my mind enters.

* This is a female figure, and stands a step lower than the other.

† There appears to have been some inscription at the base of this figure, which is too much defaced to be made out.

‡ See note p. 2.

This mother (Pārvatī), the genitrix of the twice-born (Brahmans), hearing the glorious order of *Mahādeva*, first of all the illustrious rishis, lord of the syllable *om*, for the unending work of the creation of the three worlds, shone at his left side obedient to the words, and conceived the desire for the essence from which was produced the greatness of the world.

From the lotus in the navel of the lotus-eyed (Viṣṇu) came forth the generator of the birth of the world, the husband of Sarsvatī, with his womb (*sic*) of light. From that lotus, by the intent of *Viṣṇu*, worthy to be worshipped by the three worlds, that the three worlds should praise him, were produced the three worlds, filled with gods, animals and men. But as if these were grown old and not pleasing, Brahma created a land of surpassing merit.

On the globe of the world, which priores sport with, taking in their arms laden with sounding ornaments, like a Linga placed on its throne (or pedestal) shone *Jambū dīpa* to the eyes, surrounded with numerous and extensive regions—and in that region the most glorious was the *Kusānta* country. In that land of exalted merit (*śarmma bhūmi*), in the dvāpara age, the seed of works of merit produced fruit a hundred crore fold, which shall grow for ever.

After the Kshatriyas who sprung from the arms of Parameśvara, the *Chāṭukya* race became renowned.

Of that Chāṭukya race, the son *Tadaga* was a king renowned; his son was the king *Sattiga*; whose son was the king *Vikramāditya*; equal to him was *Jaya Śinha* his younger brother; whose son was *Abhaya Malla*; whose son was *Nirmunasi*; whose son was *Soma*; whose son was *Jagadeśa Malla*; whose son was the king *Paṇa*.

In this manner the kings of the Chāṭukya line having ruled in order, at that time:

May it be well—Entitled to the five great drums, Mahā Maṇḍas'vara, lord of the chief city *Kāṇanjara*, having the ensign of a golden bull, having the great sounds of the damaru, tūrya and nirghoṣaṇa, a son to the lotus the *Kalachakra* race, able in war, in honor as mount *Mēru*, as a god to the fighting-men, an elephant goad to the bravest (of his foes), a cage of adamant to those who claimed his protection, in bravery like *Rāvana*, to strange women like a brother, the Malla of the *Śaṇivāra Siddhagiri* durga, in war like *Rāma*, a lion to the elephant his enemies, *Nisāṅka Malla*, possessing these and many other titles*—was the powerful emperor *Bhīṣma Devavasa*, whose greatness and bravery were as follows—

* See note p. 411.

Considering that the world was in his hand, looking upon all like the pleasant moon, of marvellous splendour in the field of battle, possessing the wealth of all the points of the compass, with teeth like the jasmine, of mild disposition, causing joy to all by his speech, reckoning virtuous qualities as his life although all such qualities were in him, with his body stretched out as far as the elephants at the points of the compass he plucked out their tusks and gained a great fame, the king *Bijaya*.

The dweller at his lotus feet was the mahá pradhána, the Banavase náj Dandánáya *Kes'imayya*, whose lineage was as follows.—

Bearing the burden of all his line like *Girjes'a*, of unequalled bravery, *Hojala Rája*, increasing in splendour from the glory of king *Bijja*, was his father, his mother *Dugganabbe*, shining with the brightness of the moon—thus was he a glory of the *Bharadwaja* tribe, a light to the *Aravinda náj*, no ordinary man. In beauty of person the son of *Indra*, in good fortune *Manmasha*, in morals *Manu*, in understanding *Brahma*, in helping and protecting others the emperor *Śibi*, in worth, majesty and profundity *Raghu Náma*, thus is he considered and described with great joy by people on both sides of the earth.

The most distinguished of his ministers were—*Narasimha Deva*, of great wisdom; *Mahadúrpa*, an ocean of good qualities; *Tikharasa*, foremost in gifts, of great dignity, without an equal.

His revenue accountants, some regarding him with affection and some with the obeisance due to a treasury of wisdom, *Chappi Rája* governed and protected—(namely) *Mailári Dandandtha* of rapidly acquired fame; *Patarasa*, a treasury of liberality; *Chidambha*, gainer of all lawful profit; *Sama*, a collection of all fortune. And among those *herggaḍe karaná*s, of sincere mind and blameless life, were—having embraced the path of *Manu*, of great liberality, *Elbe Rája*; of inestimable qualities *Revana*; *Soma*, unshaken, majestic and pure; *Máritánja*, of shining fame; *Nagaydi Rája*, of a renown worthy of all praise; the skilful *Mallappa*, a just and good king—all of them experienced in the path of virtue.

While the mahá pradhána *Kes'ava Dandánáya*, surrounded with all these his ministers, royal attendants, chief men, servants, people of the city, and chief accountants, was ruling the Banavase Twelve Thousand, punishing the evil and rewarding the good, residing in the royal city of *Baligurna*,—one day when in the midst of the assembly, with a few attendants round him, one at his feet watching with great fear to receive his wishes, one who himself received obeisance from others—

From the lotus born (Brahma) was descended a lord of many, *Kaś'appa* ; from him was born *Ahja* who obtaining the great *Parīkapati* (as wife) became renowned. He had (a son) the prudent *Soma* ; from whom a mighty emanation was *Chappā Rāja*, a protector of all who sought refuge with him. His wife was *Mādhātālā*. To these two was born *Devānaga*, destined to acquire all merit.

He commenced a discourse (as follows) on merit, which, filled with eloquent words and skilful arguments, pleased the lotus heart of all people as the rays of the sun bring delight to the lines of lotuses.

"Thus adapted to the increase of merit are the greatness of gifts of land, and gifts of villages, the distinction of gifts of food, the glory of gifts of learning. (The advantage of) each one of these may be described as follows :

"Of all gifts a gift of land is the best, this frees from all sin, this obtains *svarga*. Thus say the learned who are acquainted with the secrets of merit— 'Those who perform penances, those who perform sacrifices according to the *śāstras*, the followers of truth, those who know many sciences, those who reverence and love gurus and gods, will not go beyond (to a higher heaven than) donors of land.' No gift is equal to gifts of land, no treasure is equal to land, no other gift is so allied to truth as than untruth no sin is greater.

"From the gift of villages with all the crops and waters belonging to them, free of all burden, if presented from love to Śiva, listen and I will relate the merit one obtains. Shining like a crore of suns, surrounded by crores of celestial nymphs, in a car such as is promised to those who make crores of gifts, filled with all he may desire, accompanied by twenty one generations of his line, shall he come to my world (says Śiva) and there for time without end live in the enjoyment of all delights.

"There is nothing better in the world than food, neither has there been nor will there ever be; food is the cause of the world being what it is, all in the world depends on food, therefore whose makes a gift of food is as if he made a gift of life. It is more meritorious than even a gift of life, therefore he who makes a gift of food obtains the merit of all gifts.

"The Brahmins and others of the four castes, the four religious orders, Brahmins and all the gods, are engaged in gifts of learning. Whoso performs incantations and penance, what man soever with ability instructs disciples, by these no greater can be bestowed, they have made all gifts. Whoso supplies students with food, applies unguents to their bodies, furnishes them with clothes, gives them alms, to him all his desires will be fulfilled, of this there

is no doubt. Whatsoever merit arises from pilgrimages to holy bathing places, whatsoever arises from performing sacrifices according to the *śāstras*, a crore-fold greater merit shall be obtain who makes gifts of learning.*

Listening to the glory of the various kinds of gifts by which those who are tormented with many sins may free themselves, his mind being filled with piety and prepared, inquiring for a place where such a gift might worthily be made, and coming with *Roṣṇarasa* to a village named *Śikhinṅgaśikha*, a gift of the golden-wheeled (*Brahma*) whose wisdom is full of desire for the creation of all worlds, a place of shelter for 32,000 *Brahmanas*, shining with the images of *Pṛanava*'svara and other gods made by *Brahma*, purified by the residences of *Brahma*, *Aditya* and others created by the four-faced (*Brahma*) and other gods, surrounded by many shining pleasure groves situated near it—this he decided on as a suitable place for the performance of a work of merit—and as if to increase the love of meritorious works he already had, saying 'I will cause it to be done', rising up from the place of the assembly, he came, along with his accountants, and first performing all manner of worship to the god *Pṛanava*'svara of the *Śikhinṅgaśikha* village—

And then in the presence of the *Vedānti Svayampādī Deva*, of the 32,000 *mahājanas* (*Brahmanas*) of the *agrahāra* revered by all the *vāṣ*, the *Śikhinṅgaśikha* village,—accomplished in the holy acts, *raśna*, *niyama*, *svādhyāya*, *dhyāna*, *dhāraṇa*, *manana*, *saṁskṛtāna*, *japa*, *saṁśādhī*,[†] diligent in performing the *agnishōtra* and other sacrifices, and in serving *gurus*, *Brahmanas* and gods, versed in *tarka*, *mīmāṃsā* and many other sciences, devoted to all kinds of merit, diligent in performing the *agnishōtra* and seven great sacrifices, of a fame that dazzled like the sun, with bodies purified by the bathings after many sacrifices—and of the *Deva* the *Herggades* *karmāṇa* of the place, of the *Nāgara Kṣhetra*'s *varṇikas*, *Deśanātha Saverasa*, *Nātana*, *Gaṇikāna*, *Begāna Keta Gāṇikāna*, *Megandī Sanka Gāṇikāna*, *Malavallī Keta Gāṇikāna*, *Kanavallī Pūṣṭhī* *śāṣ*, *Kiruvāṣī Musani Śāṣ*, these and other the *Nāgara Kṣhetra*'s chiefs and head men, and the *Herggades* and accountants of that *Kanyana*—

For the pleasure and worship of the god and the daily service, the entertainment, the offerings and oblations, for a procession in *Chaitra* and attendant sports, and for any fresh ceremonies,—together with four *Veda kṣandika*, two *Bhagya vṛtti*, and for learned teachers of *Kauna*'s letters† six *kṣandikas* for the food, clothing and *chaitra* for the teachers and students—with the consent of *Kaṣayana Nāyaka* his governor.‡

* See note p. 16. † *Kauna*'s letters *śikṣā* *ghaṣṭyār*—(*ghaṣṭyār*, accomplished persons)

‡ Cf. note p. 159.

Kesava Danānāyaka and his accountants, in the Śaka year 1079, the year *Is'vara*, the month *Puṣya*, full moon day, Monday, the day of the sun's entering the northern sign, at the *vyāti-pāta*—pouring water, gave, with enjoyment for three generations—the village of *Īrīya Tagalakṣi* in the *Kāmapa Nāgara* *Khaṇḍa* Seventy of the *Rājavasa* Twelve Thousand, and to the south-west of *Thātagandhāra*, the *Kāmapa* plain—purifying the four boundaries according to the ancient custom.

The settlement there made was as follows—to the god *Siddhasthina* of *Tagalakṣi*, one *maita*; for the freehold land of the *Caṇḍa* two *matas*; in the *Kāmapa* plain, the *Rig-veda* *khaṇḍika* one, the *Tajur-veda* *khaṇḍika* one, the *Ālpa* *khaṇḍika* one, the *Sāma-veda* *khaṇḍika* one, for the teachers of language and grammar one *khaṇḍika*, the *Prabhākara-vedānta* *khaṇḍika* one, for the separate heads of the different schools of logic three *matas*, for the *Vedānti* *Śvayampīka* *Śrāma* one *matra*, for the *Āraṇyaka* one *matra*, for the garland makers of the flower-garden 20 *karmas*—altogether 5 *matas* 20 *karmas*.

And of the paddy produced on the remaining land, the equivalent of one fourth part, after deducting one year's crop for the daily worship and offerings to the god—and of the residue of the paddy and of the money obtained from *Tagalakṣi*, devoting one (fourth) part to the god—the remaining paddy and money are for daily feeding 20 Brahmins who eat in the god's *chakra*, the disciples of the 3 *khaṇḍikas*, reckoning 6 to each, 48 *khaṇḍika* disciples, the *pājari* and *maṅgāra* (servants) of the god 2—altogether 50—

For three female cooks (*bhāṣaṣṭhigara*) 3 *gadyāna* for their keep, and 6 *paṇa* for cloths (*śāreṅga*), for 50 disciples 2 *paṇa* each for cloths, altogether (?) 10 *ra* for an oil bath once a week, and for feeding 20 extra Brahmins on Mondays 4 *gadyāna*, for daily oblations 5 *gadyāna*, for the teacher of *Kaṇṇaṇḍa* 5 *gadyāna*, for teachers of the *śāstra* to boys, for teachers of the *purāṇas*, for those who maintain the sacred fire, for the presenters of *akṣatī* and *sandal*, and of *betel* and *nut* (*tāmbūla*) to the Brahmins who have been fed in the *khaṇḍika* *chakras*.

And from half the money obtained in *Tagalakṣi* for the god,—from the gardens which *Śīkharasa*, *Haṭṭagāra*, *Bodavasa*, *Mahadeva*, the agents (*kaṇḍa-jāgāna*) presented—and from the seven *vitti* to the east of *Siddhaballi* given by the faithful, there shall be performed daily *gadyāna* *pūja*, worship with incense, oblations and the perpetual lamp; and one thousand burnt offerings of gingeli seed (*tīla* *homa*).

And from month to month, on the two 8th and two 14th days of the moon, on new moon and full moon days, at the *vyāti-pāta* and equinoxes (*saṅkrāntana*),

—at these auspicious times, first performing all the usual daily services, then the teachers of the *śāstras* will recite the *Sāntygodhaya*, the 6th of the *Śānti-dharmas*; and according to the rules therein making a *manḍala* in front of the god, with the proper incantations place on it offerings of food (*bhūti*)—and pronounce a blessing on the reigning sovereign (*śaśanātma kṣatrasikhaṃ*), on cows and Brahmins, and the principal director of the ceremonies.

And whenever they happen in the year, on the *mañḍaparas*, the two equinoxes and the two solstices, on the eclipses of sun or moon, at the full moon days in *Aśvāḍha*, *Kārttika*, *Māgha* and *Vaiśākha*, on which occasions the service performed brings as much merit as worship for six months—at those auspicious times, beginning with a thousand *goddhige pūja* (worship of the god's throne), then performing the *paṇḍita vāchana* (repeating praises of the day and purifying the assembly by sprinkling), and the *śāstra khaṇḍika* separating the *gauri-manḍala*, *vidyā-manḍala* and *Śiva-manḍala*—these three *manḍalas* worshipping, shall recite the *śānti godhaya*.

And the four *veda khaṇḍikas*, filling four purified pots with water; and taking perfume drugs, gail of cattle, the five kinds of aprunts (*viz.*, those of the mango, wild fig, banyan, sacred fig, and waved leaf fig), five kinds of bark, the five products of the cow (milk, curds, ghee, urine and dung), cardamoms, sandal-wood, &c; will put these into them, and place them towards the four points of the compass, and repeat the verses in praise of *Śiva* from the four *vedas*. The *goddhige pūja* being thus ended—

Then making before the god eight libations, and anointing him with the *pañcha garga* (the five products of the cow above mentioned) and the *pañcha mṛta* (*viz.*, milk, curds, honey, ghee, and coconut-milk); will mix the flour of wheat and rice in warm water coloured with turmeric, and then bathe the god with *kuśa*-water, sandal-water, flower-water, pure-water, gold-water and jewel-water.

After that the *vedic* priests, taking up these four pots, will approach, repeating the verses of the *Rig-veda* commencing with the word *samudra*, and with their arms performing the auspicious bath, will place upon the god the five sweet perfumes (*viz.*, two kinds of civet, scented vermillion powder, super-fine camphor, and musk). Then according to the *śāstras*, anointing him, and tying on the sacred thread, making the offerings of *madhu-parṇa* (a dish of plantains, honey and curds) and *āchamanīya* (a little water), and worshipping him with flowers, fruits and food, with burning of incense and lights, and waving of lamps,—they will place in four metal plates lamps made of the five

kinds of colored rice, each with three wicks, and wave them three times before him, with hymns of praise, with the sound of all the drums, the conchs and horns.

And at the three seasons (morning, noon and evening) after making an oblation of rice, milk and sugar, of cakes and other eatables; and presenting betel-leaf and areca- nut; they will offer around that oblation balls made of sugar as a *bañi*. Then shall they come and worship all the gods of the village.

And at the *uttharayana* (the equinox in which the sun enters the northern sign), associating the god with 100 poles of ghee, and making a large garland of flowers containing 1008 blossoms of the blue water-lily, they will worship him therewith.

And at the full moon in *Nāgā* they will make an oblation of ghee, and in *Chaitra*, after performing high service, will seat the god on a high car, and take him to visit the reigning prince, exhibiting the umbrella, the chimeras, the great banner, the standards, the vessels and the mirrors; sounding all the most auspicious musical instruments, conchs and horns, as well as those in daily use; displaying all the pictures, &c., which daily surround the god. And after making a grand illumination they will return and cause all to be placed in their positions again.

Thus shall the king who rules our *nāḍ* and his chief accountants and the 32,000 remit the dues in their several places and maintain the gift. Thus will they gain all the regions procured by the merit of reading the *Sāma-veda*, of making gifts, and of reading the *Yajur-veda*. Thence enjoying the pleasures of the *Rudra-loka*, and for endless ages dwelling there in happiness, they will then obtain an eternal, indestructible, undisturbed place in the dwelling of the god *Soma-nalina* (*Siva*), and there abide in everlasting joy.

Of making a gift or continuing it, the continuing it is the best, for he who makes a gift obtains *svarga*, but he who continues it obtains final beatitude.

(*Some illegible.*)

To describe it—Filled with the sounds of groups of parrots, with fields of paddy, groups of lotuses, and towers of spreading creepers, abounding in beautiful gardens, melodious with full grown cuckoos—this place thus glorious, as if, resolved that no other should equal it, had fixed that bound as a charm, lay near the mountains. But as if fearing that surrounded by mountains it would be dark, India, the splinter of mountains, had removed the mountains to a little distance from that *Śitāgandhārā*.

In its groves were the sandal with its comely leaves, the young red sandal, the coconut palm, the clove tree, the citron, the champlaka, the neem tree (margosa), the minuscaps eleng, the ashoka, the areca palm, the *Lawellia thurifera*, the fragrant jasmine, and the mango.

In it were professors skilled in medicine, in sorcery (or magic), in logic, in the art of distracting people by incantation, in poetry, in the use of weapons, in sacrificing, and in the art of cookery to prepare the meals.

While its groves put to shame the groves of Nandana, such was the glory of that great *agrahāra* that all the surrounding country prayed to be taught in the four *vedas*, their six *vedāṅgas*, the three *śāstra* divisions of *śāstrakāra*, the *tarka* and other connected sciences, the eighteen great *gāṇas*, the making of numerous *varṇas* of praise, the art of architecture, the arts of music and dancing, and in the knowledge of all the four divisions of learning which were possessed by the *Brahmanas* of the *Śitāgandhārā* *agrahāra*.

Oblations of food, milk and curds, rich milk, pudding of rice, these all abounded in this village, thus did each pair of gods ever sing to each other throughout the night.

To describe the *Chakradhara* of the learned of that village—Having by the circle of his wisdom relieved the village of great trouble and thereby bestowed a benefit upon it, he had received the honorable name of *Chakrapa*.

Whose race was as follows:—Filling the whole world with his fame as the glory of the 32,000, giving protection to many multitudes of *Brahmanas*, of great virtue, the essence of piety, diligent in worshipping gods and *Brahmanas*, was the *Brahman* lord *Mahimaya*. In virtuous life equal to the sons of *Nand*, possessing a knowledge of all sciences, true in speech, distinguished in the assembly, of great and secure wealth, born in the race of *Drakṣa*, worthy of obsequies from all, for the utterance of whose praise all the learned were unequal, renowned in the *Viśvāmitra* gotra, thus illustrious was *Mahī Bāja*. To the assembly of the learned, and to those who were

under his protection, to those who were his friends, and to all who were worthy, like a cluster of fruit he granted all their desires as soon as ever they approached him.

Thus having like us devine, appeared in the world as a kalpa-vriksha and gained a great name, the learned Mātṛ obtained a son, a possessor of all virtue. And his son obtaining praise from all people, a man to raise the fortunes of his family, the Brahman Mātṛinaga rose in the world.

His offspring was as follows—As king Pāṇdu had five sons, so to him also were born five sons—Vāman, Trilochana of unequalled greatness, Isvara, Dhṛugopa, and Nṛsiṅha. That these were benefactors to the world and an ornament to their race, to render them this praise did all the earth love. Among these five the most illustrious, understanding the divine method, was the Brahman named Trilochana—like the tender sprout which the hand has caught, or a kalpa-vriksha, so among his illustrious brothers was he the first.

Of a disposition the praise of all, possessed of virtue, character, worth, a relative of all the good, with a form like the forms of those who were the embodiments of all the vedas and śāstras (the ancient risis), knowing the glory and the attributes of the two lotus feet of Śiva, who could equal thee, Trilochana, adorned with the gem of all good qualities.

Of a piety which consecrated the image of Pramaṇyaśara shining like a new Brahma, this Trilochana, with an excess of ardour like one possessed had overcome all jealousy between Lakṣmi and Sarasvatī, and gained the favor of both.—May our minds be thus free from impurity, our dispositions devoted to acts of merit, our desire a birth place of all good qualities—so did all the Brahmins pray.

His mother's family was also fortunate, descended from Kṣāra, grantor of benefits to all, whose son was Bāha, whose son was Vāmana, a light upon the people. Among his daughters and grand-daughters the most renowned was Mātṛaviv. She was the chief wife of Mātṛinaga, and as to her were born five sons, she is Kuntī herself was it said. How great then by fortune was Trilochana. To the goddess Rati in beauty, to Sarasvatī in wisdom, to Pārvatī in majesty, to Arundhatī in chastity, was she equal, and even greater merit had she obtained in the world, this mother Mātṛaviv.

Thus born of pure descent by his ancestors in both lines, and being the abode of prudence, morality, humility, vaidika (religious devotion), laukika (worldly wisdom), virtue, doughty, kindness, liberality and many other qualities

—that *Trilochana Deva* thus thought within himself, 'I must obtain a pure merit which shall endure as long as moon and stars'—whereupon *I'rayāga Parakūṣṭha* appearing to him in a dream in unequalled glory, and saying, 'As in former times *Nṛsiṃha* was in the pillar at the desire of *Prabhāta*, so will I be in this stone' vanished. To the god *Mūdhava* thus established, in the Śaka year 1113, the year *Siddhānti*,* the month *Chaitra*, the 11th day of the moon's increase, Sunday, at the *vyatipita*, the time of the equinox—*Vāṇayya*, *Trilochana Deva*, *Iskaya Deva*, *Govinda Deva*, and *Narasingha Deva*, these five, worshipping the feet of the chief Brahmins in the 32,000 country and gaining their consent—gave in permanence, free of every burden, for the decoration of the god *Mūdhava* and the temple processions (*aṅghṛāga* and *raṅghṛāga*), from their *viṭṭi* in the southern plain, namely in the paddy land near the tank, the *Maragundi* paddy-field of 60 karmas—and from their garden on the northern side 60 karmas.

Whoso preserves this gift will obtain eternal merit; whoso thinking evil usurps it, incurs the sin of killing cows and Brahmins in *Vārāṇasī* and *Kurukṣetra*.

Moreover for preserving the perpetual lamp before the god *Mūdhava* the *Settis* who were his worshippers sold to the hands of *Trilochana Deva* 5 karmas of garden land.

Their glory was as follows—Excelling in all kinds of learning, ignorant of falsehood, passing their time so as not to fail in obtaining a better world. . . .

(Some illegible.)

104 Śīla Śāsana at Taldagundi, date A. D. 1107.

Size *p.* 4 × *p.* 2.—*Heja Kannada Characters.*

The date.	1107.	1107 A.	Sun.	Cyc. 2251. Mag. 221.
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Adored be *Śaṅkha*, handsome with the chinara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well.—While the kingdom of *Trībhuvana Mahe*, protector of all lands, favorite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyāśraya kula*, ornament of the *Chakṛavyās*†—was increasing in prosperity to endure as long as sun and moon—

* There is a discrepancy of 8 years between the name and the number of the year, besides which the latter has the appearance of 1113 which would not fall within the reign of *Vīra Ballala*.

† See note p. 14.

While the servant of his feet, sabbuer of hostile armies, master of all the treasures in that place, such to the lotus the race of Brahmanas, the mighty Dananjaya *Anantapala* was ruling in peace the Two hundred and the *Banavase* Twelve thousand.

Possessor of the favor of that nishá preaches the *Bhiksha* Manu *Verggaḍa Anantapala*, an abode of fortune, and living at his lotus feet :—

To the abode of all good wisdom . . . *Rāja* and his wife *Nalabba* was born *Dasi Rāja*, a son to the firmament of the *Parikara* gotra, a favorite of all through his fame, a jewel of good qualities. He was the father, and the treasury of all excellence *Somaśobha* his mother. While that jewel of good qualities, protector of the learned, of a resplendent fame illuminating the water-lily the earth, the *Banavase* *Bhadra*, like *Vata* to poison, a kalpa-viksha to pests, the powerful Dananjaya *Govinda Rāja*, was protecting the *Banavase* Twelve thousand, the *maṇḍa* *śāṇḍa*, the *paṇḍita*, and the two *śāṇḍa*, in the enjoyment of peace and wisdom†.

A dusker at his lotus feet, whose native place was the *Talala* village given by *Rāma* in the *Astarevā*, containing eight thousand inhabitants, whose father was *Mudhaya Bhayya*, his mother *Jināḍi*, his gotra the *Vatse*, his sister *Ivāḍa*, his younger brother *Saddha*, cousin to the *Dandanāyaka* *Gajadavasa*,—the landholder *Tricāl Bhayya*, having come to greatness in the most excellent *Piṇḍagandhāra*; in consequence of a discourse on merit, made request of the 32,000, saying ‘Grant me some land that I may construct a tank here!’. They agreeing thereto, and giving him land near the northern road of the village, he in the 32nd year of *Chāṭakya Vikrama*, the year *Sattarāṣṭi*, the month *Chaitra*, the 3rd day of the moon’s increase, Thursday—having excavated a tank and obtained therein a bundle of water, built there a temple, and for erecting a watershed and presenting (passengers) with gruel (*ambhi*), and for men for letting out the water from the tank and for men to examine the tank,—gave to the hands of *Maḍḍhi* 50 kammaas below the tank according to the *kacchavi* pole, and also to the hands of *Mula Deva* for a garden 13 kammaas—altogether 63 kammaas—performing all the rites of worship to the 32,000.

This gift may the 32,000 maintain and the *Verggaḍas* protect.

* See notes p. 50 and 60.

† See note p. 2.

‡ *Mudh eṇḍa grāma. Piṇḍagandhāra verggaṇaṇa. gajadava idha dhanava prasaṇḍi. kaccavi aṇḍaṇḍi māḍḍiyā. mulladeva vaitṭṭiśāṇḍaṇḍi. kaccavi gāṇa prasaṇḍa chitta-rāṇi.*

Whoso maintains this gift will derive the merit of presenting tawny cows to Brahmins. He who alienates it incurs the guilt of killing Brahmins and cows. Whoso usurps the land presented by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

Jinshi being the mother who bore him, the celebrated Mādhava Bhatta his father, the hero, the home of wisdom, the lord Geyā Rāja his cousin, he was as if Brahma had created him to obtain for the Vatas gotra the reverence of all the other gotras. How illustrious then was he by nature.

Whoso thinks to rob Prasanna's^{varā} will fall into the great sin.

105. Śīla Śāsana at Talagundi, date A. D. 1033.

Śīla Ś. 4' x 6, 0 11'. — Hoja Rāmanja Chamarjers.

A Square
holding as much
in one hand, and a club
in the other

Cow such-
ling soil.

May it be well.—While the kingdom of Jaya Śiśha Deva, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyāsaya Jala*, ornament of the *Chālukyas*,^{*} Jagadeśa Malla, was increasing in greatness and splendour—

In the Śaka year 850, the year Tibhava, the month Fushya, the 5th day of the moon's increase, Sunday, the day of the sun's entering the northern signs,—with the approval of all the 32,000 of the immemorial (*anādi*) agrahāra of *Sihāmalakūdera*, a grant was made of 12 māras by the measure of the gaḍimba pole of the god Prasanna's^{vara}, to continue as long as sun, moon, and stars.

Whoso maintains this gift will derive the merit of presenting a thousand tawny cows to a thousand Brahmins in Vārāṇasī and Kurokashetra.

^{*} See note p. 14.

106. Śha S'asana at Taldagandī, date A. D. 1091.

Śha S'asana. 12.—Da's Sansad's Characters.

The Deeds.

Linga.

Small.

May it be well.—While the victorious kingdom of the illustrious *Triloharāna Mahā Dera*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyās'raya kula*, ornament of the *Chakratyas*,* was continuously increasing in prosperity, to endure as long as sun, moon and stars—

May it be well.—The chiefs of the great agrahāra which is the residence of Parames'vara, the lord of the three worlds, set up by Brahma, praised by all worlds, the father of all, the golden womb, —having come from *Achichhatra* 32,000 in number surrounded by 12,000 *agalotras*,† distinguished for the holy acts *yama* and *nijama*,‡ and for bodies purified by plunging into the waters of the sacred bathing place made holy by the presence of the Five Lingas consecrated by Brahma, Indra, Rudra, Yama and Agni; vessels filled with merit, intent upon the continual performance of works of merit, possessors of 144 villages in the south, deciders of disputed points in *dharma*, freed from all sin by the purifying final ablution after many sacrifices, obstructors of the regents at the points of the compass, a refuge to the brave, with lotus feet worthy to be honored with gifts in assemblies of the learned, of Brahmins and kings; a joy to the hearts of all their dependents, lions to the elephants the trembling kings, suns to the lotus of the *vedāṅga*, *upāṅga*, *mīmāṃsa* and other sciences; suns to the spreading lotuses the subjects of jurisprudence, the purāṇas, poetry, and dramas; moons unfolding the water-lily buds the hearts of the people; preservers of the glory of their race; giving no place to anger, avarice, pride or enmity; far from sin; a refuge to learned men of distinction; embodied gems of virtue; an asylum for the foremost professors of science; shining with a fame equal in purity to Kailāsa or the moon; a circle of the jewels of wisdom; like *Himālaya* in justice, courtesy, bravery, dignity, virtue, purity, rectitude, fortitude, and valour; like *Lakṣmī* to the lotus of the Brahmin race, an immortal diadem for the fair lady the *Kuntala* country, performers of the six holy acts, protectors of all in distress, destroyers of all their enemies, a succour to all the destitute, a cage of adamant to all who claimed their protection; powerful to curse or to bless; accomplished in all the holy acts *svādhyāya*, *dhyāna*, *dāna*, *mauna*,

* See note p. 14.

† See note p. 10.

‡ *Achichhatra samāgata dēśānāṁ sahasra agnikotya parivṛtta chakratyat sahasra . .**dhyaṁ samadhi.*

anushāna, japa, samādhi,* the 32,000 of the auspicious great and famous village of *Tānapundāra* . . . †—in the 16th year of the Chālukya Vikrama era, the year Prajāpati, at the time of the ma's entering the northern signs, Sunday—at the request of *Tānapada Vāsudeva*—for the daily service of the god *Yamaśvara*—presented below the rising ground near the stream which descends from Kanagita ghāṭa, in Tanjāvanahalli—obtaining it from the hand of *Bhūṭiya Kaśanaya*—three mattas according to the keyiguni account (?), in figures 3 matta.

Whoso maintains this gift will derive the merit of presenting a thousand tawny cows to Brahmanas in Vāranasī. Whoso usurps this gift incurs the guilt of killing a thousand cows. Whoso by violence takes away the land presented by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

May it be well.—The 5 karmas for the god *Yamaśvara* given to the hands of *Chandresvara Deva*, to the south under the Indra tank of Maṣayūra, let none encroach upon.

Whoso usurps this gift incurs the guilt of killing a thousand cows.

107. Virakal at Taldegundi, date about A. D. 1100.

Size ft. 5 8 × ft. 2 10.—In's Kannada Characters.

	Neen	Sun	Now speaking off.
The hero in the presence,		King.	

(The whole of the inscription covers one side of the stone being defaced,

The hero being borne to heaven by
celestial nymphs bearing chariots.

nothing continuous of any importance has been made out.)

The hero, in front of a host of cattle, wearing a
diadem of arrows on his shield, and withdrawing,
sword in hand, a large number of assailants.

* See note p. 18.

† *Śrīman mahā vaṣṭa pūjya Tānapundāra mahatīrathādhipati.*

168. Śiṣa Śaśana at Taidagundi, date A. D. 1543.

See pt. 4 P. 1 & pt. 2 P. 1.—Kāśa Kōṭṭaṇṇa Chōṇṇa.

I adore the god *Vinayaka*, who speedily removes all the difficulties of his worshippers.

May it be well—While the victorious kingdom of the illustrious *Traṭṭakya Maṭṭa Dera*, protector of all lands, favorite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satya's'raya kula*, ornament of the *Chātalyas*,^{*} was continually increasing in prosperity, to endure as long as sun, moon and stars—

While the dweller at his lotus feet—May it be well—entitled to the five great drams, chief of all the tributaries, like *Vishnu* a lord over many great kings, an abode of fortune, a *Devakāṇala* to the owner of his enemies, a lion to the elephant his foe, granter of their desires to all who came to him, a deity incarnate in supplying all the wants of riches, a mine of liberality and kindness, a cage of adamant to those who claimed his protection, a safe asylum to the learned . . . obtaining the reverence of all, a thunderbolt weapon to the race of hostile kings, to young women a *Manmatha*, possessed of all learning, to strange women as their son, brave as *Indra*, a benefactor to all his dependents, fierce to proud enemies—the auspicious *Mahā Manjales'vara Śhigara Derasa* was ruling in peace and wisdom‡ the *Hissakonda* Seventy mandala, the *Bayawese* Twelve thousand, and the *Santalige* Thousand, punishing the evil and protecting the good as far as the Western Ocean.

At that time, in the year *Purthira*, the month *Pushya*, the 9th day of the moon's increase, Sunday, it being the day of the sun's entering the northern sign,—to provide for worship and daily service in the temple of *Bhagavati Halṭṭakya Devi*, set up near *Balṭṭakya*—gave a *thala-witti* of 18 *mattas* according to the *katsavi* pole, and for the distribution of food, a flower garden of 6 *mattas* to the west of the street of that goddess.

Moreover for the ablutions, the daily offering, for feeding the attendant priests, and for repairs of the temple, gave up, on the east of the *Nāgarabhattā* street, kammas 18—washing the feet of the priest of that place, *Lakṣṇananes'vara Śi'va Pundita*, accomplished in the holy acts *raṇa*, *nīṇa*, *śādhya*, *dhyāna*, *dhāraṇa*, *maṇa*, and *anushāsa*,[†] with pouring of water and every ceremony, free of all burdens.

* See note p. 14.

† See note p. 7.

‡ See note p. 16.

The eastern boundary of that *thak-triti* is the small stream flowing east and south from the west of the Ara tank. The southern boundary the stream from the south side of the Ara tank flowing west. The western boundary the east bank of the *thakavriti* of the god Rames'vara irrigated from the south. The northern boundary the drain which runs to the fields. The western boundary of the flower-garden is the small stream north-east of the Kaldipa pond. Thence the eastern boundary is to the south of the tank of the god *Baliditya Tejowartinda*.

The northern boundary of the street of the *Devipura* is the northern well of the goddess. Thence the eastern boundary is the eastern limit of the land belonging to the god *Tejowartinda*. The southern boundary is the *magundi* tree to the south of the pond at the south east angle of the *Devipura*.

The eastern boundary of *Magumbhisi* street is that well itself. The southern boundary is the path running north from the south-east angle of the street. The western boundary is the path running in that direction. The northern boundary is the large rugged rock at the north side of the street.

Whoso maintains this gift will obtain the merit of presenting a thousand tawny cows to a thousand Brahmins vested in the vedas, and of presenting double headed (i. e., partitioned) cows, decked with the five precious stones, at the holy bathing places of Ganges, Yamuna, Kanchabeta, Fropaga and Agri-tritha. Whoso usurps it incurs the guilt of the five great sins, and of killing in those places with his own hand a thousand Brahmins and a thousand cows.

Poison is no poison. The property of the gods that is the real poison. For poison kills one man, but a gift to the gods (if usurped) kills a man with his son and descendants. Whoso by violence takes away a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. The earth has been enjoyed by Sagara and many other kings, whose reward was in proportion to their (gifts of) land. The bridge of merit deserves your support O kings of the earth. Thus from age to age cries Ramesachandra to the king who comes after him.

Whoso being able to perform it withholds his hand from a work of merit, incurs the guilt of slaughtering a thousand cows. Whoso entirely alienates a gift when made, incurs the guilt of killing a crore of cows.

109. Virakal at Sorab, date A. D. 1193.

Size ft. 4 x ft. 1 1/2.—Half Kinnara's Characters.

The Moon Sun Kings with Princes. Moon. Stars.

in the presence

While the victor over all kings, shining with wealth, filling with delight the apsara nymphs, first in the army of heroes, subduer of the base-kora, brave in war, a collector of fortune, the auspicious *Dakṣiṇarasa* (?) was ruling the kingdom of the earth—receiving orders from *Vira Dehā's* *Deva* for war—

The hero being borne to heaven by celestial nymphs wearing ornaments.

in the month Bhādrapada, the 6th day of the moon's increase, Sunday, of the Śaka year 1115, the year Pramadi,*—when *Deva's* *Rājaka*, the guard of the village of Haya Sakuti in the Jiddulige Seventy, slaying *Enduraka Mūṣya*, seized his cows, and *Hāhā* *Bira Gaṇḍa*, and *Kāla Gaṇḍa's* servant, the son of *Varāha Jambūka*, recovered the cows,

The hero, in front of a host of earth, going to the sacred a hindrance. Two others carrying a shield & sword, one armed with bow and arrow, the other with sword and shield.

he killing many, pierced the horse, slew his master, and went to the world of gods. For his distinguished bravery was granted 15 kammas.

110. Virakal at Sorab, date (?) about A. D. 1190.

Size ft. 5 3/4 x ft. 1 1/2.—Half Kinnara's Characters.

The hero Moon with Prince. Stars.

in the presence The whole is a temple.

Adored by *Sorabha*, besetious with the chinamukha crescent moon blessing his left head; the original foundation-pillar of the city of the three worlds.

May it be well—While the victorious kingdom of . . . protector of all lands, favorite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyāraja* *kula*, ornament of the *Ekādyakṣa*†, by order of the *Manjales'ara*.

The hero ascending to heaven in a car, attended by celestial nymphs bearing ornaments.

* This is apparently an error for *Pramadika*, which corresponds with A. D. 1110, while *Pramadi* falls 24 years earlier.

† See note p. 14.

Vikramādityarasa killing many, went to the world of gods.
For his bravery, gave 50 khammas of paddy land.

The hero, with insignia of rank and a knight-hemur, holding, dismounting
on a steed of a horseman of rank who is surrounded by other distinguished
persons. A horseman, also of rank, galloping on to the field of battle.

Whoso maintains this gift derives the merit of presenting a thousand cows
to a thousand Brahmanas in Vārāṇasī, Gāyā and Kurukshetra. Whoso usurps
it is guilty of the five great sins.

Who wins in war gains spoil, who falls enjoys the celestial nymphs. What
fear then of death in war to him who must at some moment give up all. He
who is killed in war becomes like very Indra himself, will rise to Svarga with
the pomp of a mighty king, and in the groves of Nandana enjoy all delights
with the apsara nymphs. May it be well.

III. Virakal at Sorab, date A. D. 1222.

Size ft. 5 5/8 x ft. 2 3/8.—Raja Karna's Character.

The hero in the possession.	Horse.	Horse with Deity in a Temple.	Son.	Horse owned by an attendant.
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Adored by Śāmbhū, beautiful with the chandra-like crescent moon
kissing his lofty head; the original foundation-pillar of the city of the three
worlds.

General description.

May it be well—From the beginning of the reign of the mighty emperor
Rāmachandra Deva, a Nāgāyana to the Yādava race, powerful by his own
strength,

The hero according to known is a man, attend-
ed by celestial nymphs bearing chimeras.

the 12th year, the year Svabhān, the month Phalguna, the 6th day of the
moon's increase, Monday—while the old officers *Soyi Deva*, and *Govinda
Deva* were watching *Kappayya* engaged in a hand-to-hand fight, and seeing
how skilfully he had been trained were greatly astonished at his prowess—
Sāmanṭa, the son of *Hirya Sakana Kāla Gauṇa*, fighting bravely in the
distance with *Jagadāla Kāla Gauṇa* and distinguishing himself, stabbed him
and went to heaven.

A warrior (P Kappayya) on foot, in front of a number of
horsemen, one of whom is a person of rank, having a
trumpeter on one side and an umbrella-bearer on the
other, killing a man on horseback armed with a bow.

Who wins in war gains spoil, who falls enjoys the celestial nymphs, what
fear then of death in war to him who must at some moment give up all. The
plain obtains sarga, the victor obtains the earth. Great prosperity, Fortune.

The hero, at the head of a band of soldiers,
knew another leading a similar band.

112. Rock Inscription at Takal, Date A. D. 1512 (C)

Size not given. Kannada Character.

Two	Sub	Kann.	Latin	Trans.
East side.		Vishnu's		
		Chakra and Gada.	East.	
East and West.				

May it be well.—In the year 1484 of the victorious increasing era, the
year Pramadika,* the month Phalgun, the 1st day of the moon's increase,—
When by order of *Dena Raja Mahadeva*, to *Gopa Raja*, mahá manojales'vara,
commander of the earth and of fortune, a patta for pounding (?) *Ere sinanta*, the
conqueror of *Nagavara*, the sister up of *Ganga Hala Sambi Raja*, ruler of (?)
Patana, son of *Silaya Tippe Raja Yajapur*—*Abhaya Yajapur* and *Mahana*
Yajapur gave *Takal* to that *Silaya Gopa Raja*—

Matappa Danayaka and *Singa Danayaka*, the ministers (*pradhana*) of
Bahlika Raja, being angry that the arrangements formerly made by them
were altered, by order of *Varada Raja*, *Gopa Raja* went to them desiring to
make peace again. On which, that minister *Singa Raja*, having
both the inner and outer forts, made them over before the face of *Varada*
Raja.

On building the bastion (*batta/a*) called *Maja Gambhara*, that *Gopa Raja*
and his son *Tippayya*, causing a tiger to be seized and brought forth, hunted it.
Great good fortune be to the bastion where it died.

Inscription to the right of the above.

A Dog holding a Tiger by the throat.

This hound called *Sringiga*, seizing and tearing open the skin of the neck
of the tiger, wandered about in various places. To *tsi Tirumala* who restored
it, by order of *Varada Raja*, 3? of paddy land, 8? of field, and a flower gar-
den were presented. This paddy land and field may be held under the written
order of *Varada Raja*. May it be well.

* From the great discrepancy between 1484 and Pramadika it may be conjectured that the
latter should be Pramadika which would very nearly correspond. Some parts of the translation are
doubtful.

113. Sila S'asana at Begur,* date (?) about A. D. 850.

Size ft. 7 9' x ft. 7 8'.—Pinnate Hair Mosses: Characters

May it be well.—While the auspicious *Bhryagapparasa*, brilliant as lightning descending among the stars in the clear firmament of the world-renowned *Ganga* race, protector of the mighty kings of *Fajala* and *Mekhalia*, the chosen lord and possessor of the fortune of the auspicious *Tadu's* dominion, adorned with the ornaments of a cluster of innumerable good qualities, of superhuman power, having despoiled all his enemies of their territories, was ruling the *Gangavēdi* Ninety-six Thousand under the shadow of his single umbrella—

Desiring to fight with Śiva Mahendra, Ayyappa Deranga with his tributaries came against the whole Nāgalla army and fought with all his footmen. When the slaughter of the battle became very great, taking to the elephant for refuge, he was pierced and died. Ereyappa hearing it, rejoiced, and fixing a tribute for Iru Gange Nāgalla, set up a great easana to be in Bempāru, and gave him *Ankal nād* (or *Kal nād*). What that was I will describe;—Bempāru, Tāvagūru, Pōchina, Pullimangala, Ritanāhi, Naidūru, . . . Peramāru, Kādala. Thus much, with the fields and boundaries, did Ereyappa give to . . .

Adore. Great prosperity! Fortune.

(? Witnesses) Nelloru Kama Gauda, Rajanna, Igdalara, . . .

Mallory

The bas-relief, unless meant for the flight itself, seems to represent the massacre of prisoners taken in the battle, by throwing them before an elephant, probably the one captured from the enemy; as indicated by the arrows still sticking in his fore-

* The elaborately sculptured stone (see frontispiece) is now in the Hygiene Government Museum at Baselstern. The following is the text of the inscription:

Sūtra: || Samāsa bhāṣaṇa rāṣṭra kṛpā loka gaganā nīrāṣa bhāṣaṇaḥ śa nīrāṣa
 śāṣa bhāṣa bhāṣaṇaḥ pāṭi śa bhāṣaṇaḥ bhāṣaṇaḥ pāṭi bhāṣaṇaḥ bhāṣaṇaḥ pāṭi
 gaganā gaganā bhāṣaṇaḥ bhāṣaṇaḥ bhāṣaṇaḥ bhāṣaṇaḥ bhāṣaṇaḥ bhāṣaṇaḥ bhāṣaṇaḥ
 bhāṣaṇaḥ bhāṣaṇaḥ bhāṣaṇaḥ bhāṣaṇaḥ bhāṣaṇaḥ bhāṣaṇaḥ bhāṣaṇaḥ bhāṣaṇaḥ

head. Those who escape destruction from the elephant are led up to be despatched by the king himself, or are speared by some of his attendants, two of whom are seated on the elephant.

The victorious king is seen on horseback, sword in hand, with strangled bodies of the slain at his side, which the crows are picking at. He is accompanied by two horsemen, and his umbrella (the insignia of rank) and a triple conch, are borne along with him. A herald preceding him proclaims the victory through a long trumpet, while *Vijaya*, the god of the wind and regent of the north-west point of the compass, rides forth on his swift antelope to spread the news abroad.

Other celestial beings take a part in the scene. On the right, the terrible figure of the three-eyed *Bhairava* appears, borne by two attendants. He wears a garland of skulls, is half-riding on one dead body and has a headless trunk of another at his feet. In his left hand he holds a human head, and with his right is goading himself with the flesh of the victims, a portion being handed to him by a boy seated on the crump of the elephant. Above this horrid figure is one of *Kālī* or a female *rākshasa* holding aloft a victim whom she is about to dash before the elephant.

On the upper part of the picture appear the *Apsaras* or nymphs of Indra's paradise, who according to the *Pāra Śaiva* doctrine are the portion of brave warriors and bear them in their arms or in triumphal cars direct from the field of battle to paradise. The queen of the *Apsaras* appears seated on a throne (1), her feet resting on a lotus, grotesquely carved like a man on all fours. She is attended by a female on each side holding a *chakra*, an indication of rank. On the forefinger of her left hand, she holds a bird (what bird is doubtful, it does not look like a parrot,) which another female behind is trying to snipe into a cage. On the right of this part of the sculpture is the only one of the celestial nymphs who exhibits an interest in the proceedings. A warrior at her side is holding a *jinja*, but for what purpose is not clear, unless to shoot at the bird before mentioned.

On the left, immediately over the king, stands a female figure under a *dhvaja* standard or flag-staff, holding something (perhaps a bag of money denoting wealth) in her left hand. In her right hand appears hands to the flag-staff, and the sculptor may have intended to represent thereby the goddess of victory or fortune as forced to attend upon and inseparably attached to the standard of the king, a common metaphor in inscriptions.

Itanaḥ Anantaleśaḥ Kṛṣṇa Devarāja śāmanā sahitaḥ Nṛpatīvarā dhanā vallabhe tumbhe pāṇigal
kaḥ lāḡaḥ uḥḥ lāḡaḥ danyal kaṭṭiḥa antāḥ ada laḥ Eṇṇapaṇa meḥḥi Iṇa Gaṇa
Nṛpatīra uḥḥḥaḥ gaḥḥi Baṇḍiraḥ iṇaḥ mās'ḥaṇa laḥi Aṇḍaḥiḥ (or Kaḥḥiḥ) itanaḥ aḥ dṇa
uḥḥḥi Baṇḍiraḥ Tāṇḍiraḥ Pāḥḥiḥa Pāḥḥiḥaḥiḥa Nāḥḥiḥa Nāḥḥiḥa Paṇḍiraḥ
Kāḥḥiḥa iṇḥḥḥḥaḥ paḥḥiḥa saḥḥiḥa itanaḥ Baṇḍiraḥ Nāḥḥiḥaḥ meḥḥiḥa
maḥḥi aḥi.

Nāḥḥiḥa Kāḥḥiḥa Gaṇḥḥiḥa || Bāḥḥiḥaḥ || Iḇḥḥiḥaḥ || Maḥḥiḥaḥ Baṇḍiraḥḥiḥa ||

114. Śīla Ś'asana at Devanhalli, date A. D. 1697.

Size ft. 3 2' x ft. 3. 2'.—Hale Kannada Characters.

Śaś.
Tutnal's
Diaper.

Śaś.
Vishnu's
Couch.

May the right tusk of the Boar form of Vishnu like a sceptre protect us, on which forming a small canopy rested the earth, surmounted by the golden peak of Meru.

May it be well.—In the year 1619 of the victorious increasing Śūlivilāsa era, the year Isvara, the month Māgha, the 16th day of the moon's increase, Saturday, at an auspicious moment—*Gopāla Gauḍa*, son of *Kempanna* the lawful wife of *Immaṣi Savna Bair Gauḍa*, and grandson of *Mudita Bair Gauḍa*, lord of the *A'ruṭi* naḥ—presented for the worship of the god *Madana Gopilasvamin*¹ together with *Mukhina* and *Satyabhadra*² of the city of *Davanapura*, which is nourished by the lotus feet of *Venkates'vara*³ and *Alamchandana*⁴—for the daily service and processions, for the fortnightly processions, for the monthly processions and the annual processions, for the daily oblations, and illuminations, and for the distribution of food to all the officiating priests and other servants—the villages of *Māḍaru* and *Madaḍaru* in the *Talagunda* hōḷi, the villages of *Chetankalli* and *Sogarakalli* in the *Nāḍaru* hōḷi, a new tank near *Sambanahalli*, a new garden and *Channa* *Vīramma's* garden.

Oil for the sacred lamps will be provided for separately, from the palace revenue.

Moreover we have given all the dues of the following villages,—for the palanquin bearers of the god and the farmers with *chāmaras*, the two villages belonging to *Baichappura* and *Dairapura*—for the resident priests the two villages attached to *Averahalli*.

If any of these attendants absents himself his place shall be filled up, and the worship of the god be duly performed.

From whatever surplus of money or grain may remain after the performance of all the appointed services and the distribution of food to attendants, ornaments shall be made for the god. If the money should fall short for the carrying on of all the appointed services and the distribution of food to attendants, what is required shall be given from the palace, and the worship as appointed be performed.

¹ Krishna.

² Rik vira.

³ Vishnu.

⁴ Lakshmi.

116. Śīla Śāsana at Multagah, date A. D. 1431.

Size ft. 6 x ft. 1.—Sauria Characters.

May it prosper—May it be well.—In the year 1358 of the victorious increasing era, the year Śādhārana, the month Phālguna, the 10th day of the moon's increase—a temple for this god Prasanna Viragūḥṣa, the wall of enclosure, the towers (*gopura*), the gilding of the pinnacles, the sacred tank in front, the funds for the devotions and processions, the agraharas, the mantapas, the manḍas for mendicant priests, these and all the other gifts,—through the merit of Goja Paṭākha Desarāja Śa'ārdya, the son of Vijaya Rāja Mahārāja—such was the service paid to this god Prasanna Viragūḥṣa by the Haggāḍe Devas of the Viśva Vardhāna gotra, Abhaya Dattarājya and Nidānna, the sons of Pannayanna.

117. Śīla Śāsana at Halchit, date about A. D. 1447.

Size ft. 8 x ft. 4.—Jaina Characters.

BU.	Attendant with chamber.	A Jain Tirthankara.	Attendant with chamber.	SEEN.
On bank- flag self.		enthroned under a canopy.		On bank.

May the doctrine of Tīrthekya Māhā, the supreme profound *vyākhyāna* prevail; the Jain doctrine which is a token of unflinching success. May the sign of the moon-rise of knowledge be supreme in the world. May wealth arise from the lotus lake of Jain yōgia. May the sun whose attributes are learning, wisdom and goodness, the friend of his worshippers, shine forth. May Vijaya Pārśva Tīrthekara, lord of the three worlds, who cannot be reached by the efforts of pride, whose three white umbrellas illuminate the city of the world, possessor of all riches, the luminous expounder of wisdom, prevail. Eternally adored be *Om*! Reverence to Vijaya Pārśva Jñānēśvara, whose feet are illuminated by the rows of jewels in the crowns of illustrious kings prostrate before him, the teacher of merit to the three worlds, the enemy of lust, superior to birth, growth and destruction.

Prosperity to the kings of the Hagenia race, a destroying sword to hostile kings, a thunderbolt-weapon to the fiercest.

The manner of its inscription was as follows.—From the celebrated Brahmin spring Atri, and from him Soma. The son of Soma was Parshvata, a king

When this king *Fishu Fardhana* had securely seated himself on the throne, he speedily possessed himself of the glory of all the kings as far as the ocean. Without stirring he acquired the whole of *Mole* and all the *Tide* country. On merely preparing to march, *Kandra-nay* and *Talabiy* came into his hands. On placing one foot forward *Kanchi* came under his command. Before he had once flourished his sword the *Koupt* kings gave up their elephants. What valour was his!

Who can depict the bravery of this king Vishnu, destroyer of the pride of arm of the *Chola* king, the *Pandya* king, and the *Narapa* king; a lion to the male elephant the *Audra* king; a gale to the clouds the *Ela* and *Vardra* kings; a consuming fire to the grove the warlike *Asakani* kings; a mine of unequalled bravery.⁶

While the mahā māṇḍales'vara, lord of the great city of *Maṇḍavati*, a son to the firmament of the *Yādava* race, a head jewel among all princes, having obtained a boon from the goddess *Vāsantī* of *Ś'as'abapuri*, with a gently smiling countenance, enjoying the beautiful pure moonlight of his fame which laughed at the splendour of the autumnal moon or the brightness of *Is'vara's* smile, shining with the enlightenment of unsurpassed wisdom, the light of the jewels in whose foot was overpowered by the brilliance of the new jewels in the diadems of kings prostrate before him, having made war as far as the four oceans, having caused the points of the compass to move with the dancing rays of his dreadful sword, like a jewelled crown to the goddess of courage, having performed the great sacrifices of the *śrāggya garbha*, the *śūla parushat*, and *aś'va medha*, a marvellous kalpa-wiśha, a lover of the mysterious royal policy, always causing the waves to swell (like the tide) in the oceans of *Tiṣṭasa* and *Viśvān*, a case of adamant to all who claimed

his protection, having a front brilliant with rows of pearls as large as myrobalaes, a kalpa-vriksha to all the learned, having destroyed all his proud enemies with his victory-producing elephants, his immense armies and flights of arrows; of continually increasing wealth; his destruction of all his enemies was like the breaking up of the great floods, the corners of the sun being borne away in the

[illegible]

† *Hiranyagarbha*—having a golden cow made large enough to admit of his crawling through it, and after that ceremony breaking it up and distributing the precious metal to the Brahmins. *Tadha* *varuṇa*—weighing himself (under gold) and disposing of it in the same way.

deluge and all the points of the compass filled with the sounds of their neighing; a collection of expanded merit, an unfading collection of good qualities bright as the moon or Ganges, lord of *Gandagiri*, an elephant-herd (*pāḥalam*) to the herd of elephants the *Paṇḍya* kings, disturbing all the world with the noise of his armies, a destroyer of all the envious malignants who seek to raise themselves on the ruin of others, a Vishnu to the rākshasas the boasting kings, a Kumārasāmi to Tārakāsura the evil kings, a follower of Brahma the good, of a body bedewed with the pure waters of mercy .

a Lie in the grove the *Kudambas*, to the *Vengiri* forces the final deluge, a guide to the cloud *Jaya Esi*,—while with these and all other titles, the illustrious *Triśaṭṭena Mañja Bhujā Bala Vira Ganga Hoya's Deva*, ruling *Talakkāḥa*, *Honga*, *Kangāli*, *Gangavāḥi*, *Nejambavāḥi*, *Miravāḥi*, *Huligera*, *Malasiga*, *Banavara*, *Hānūgāḥa*, *Nūḥūgāḥa*, the illustrious and unequalled Vishnu *Ekāḥiḥya* was holding in his arms both the lady Earth—adorned with beautiful *Kuṣṭhāḥ*¹, with the admired *Mūḍigaḥ*², and charming *Kāṇḍāḥ*³—and *Sarasvatī*:—

The dweller at his lotus feet—shining among the Jain kings as the ancient Indra, in firmness like Maṇḍara, of pure descent in the Kanuḍiṇya gōtra, the beloved son of *Eśi Rāja*, a moon to the sea the womb of *Pampanbika* (i.e., she was his mother), a great refuge for all the world, equal to Kartva, in war like Indra, with splendid beautiful shoulders, with a frame shining like jasmine buds or still better like the moon or the Ganges, a place of recreation for the science of incantations, a *chakūra* bird to the moonlight of female faces, of a body which was as a stage for the goddess of courage to dance on, one for whose possession virtue and liberality contended, a jewel among ministers, a protector of the Jain doctrines, a head-jewel among the great the good men, promoter of the increase of Vishnu Varadharma's kingdom, a son to all the circle of the world, rejoicing greatly in making gifts, having obtained a boon from the goddess *Padmādevī*, a ruler of the earth wed to the goddess of victory, a golden plate (or champion's medal) on the brow the brave warrior, the *Hiriya Daṇḍasūryaka* of unequalled glory, was *Ganga Rāja*.

The *Gaṅganāḍi*

Ninety six Thousand .

To that *Gaṅga chamūpati* and to *Nūga Devī* was born .

Boyya chamūpa .

(All the rest of this fine and important inscription is illegible owing to shade upon the photograph.)

¹ The Earth's country, otherwise *Śrīṅga* locks.

² The *Mūḍi* region, otherwise waist.

³ The *Kāṇḍi* country, otherwise nose or girdle.

118. Śīla Ś'asana at Halebid, date A. D. 1196.

Size ft. 3 6", × ft. 2.—In the Kannada Characters.

Sun.	Moon.
<p>Ascendant with almanac.</p> <p>1 Jain Tirthankara.</p>	<p>Attendant with almanac.</p> <p>2 Ascendant.</p>
Over tank- ing tank.	

May the doctrine of *Traṣṭakya Nātha*, the supreme profound *śūdrā vāda* prevail; the Jain doctrine which is a token of unending success. May he be supreme who is the full moon to the crescent of the Jain doctrine.

May it be well—While the emperor powerful by his own might, a *Nārīyana* to the *Yādava* race, *Vijaya Ballala's Devanaga*, was ruling the kingdom in peace and wisdom—In the year *Naka*, the month *Kārtika*, the 1st day of the moon's increase, Sunday—of the villages belonging to the *basadi* which *Siddiyave*, the wife of the mahā *vaiśya* *Byasañhəri Kavaḍamaṇḍya*, had built for the god *Sāntinātha*, *Appayya*, *Gopayya* and *Bāḥayya*, the sons of *Mallareṣaya* the doctor (*ucāḥṭṭigeya*)—for the worship of the god *Mallinātha's* *vara* of the semi-nary (*paṭṭaśāle*) which they had enclosed within the precincts of the *basadi* of that god *Sāntinātha*, for repairs of his temple, for enlarging or improving it, for the gifts to be made therein, and for the performance of the fortnightly and daily ceremonies—giving to *Rāmaśaṇḍra Deva*, the disciple of the mahā *mañjālā-chārya* *Madaviya Balachandra Siddhanta Deva*, 60 *gaḍyāna*s of gold, purchased *Kāḷakallā* of *Kāvaḷakere* and *Bammatigaṭṭa* of *Māchiyahalli*.

The boundaries of that *Bammatigaṭṭa* are as follows:—east, the stone of the *Hijji* well; south, west, the *Yelcha* hollow; north, the tank bank.

Also they gave 20 *hoṇṇu* and built with stones the north side of that tank from the south weir of the tank to the stone at the east well.

(The provision) for the daily worship of the god shall be as follows:—For cooking the *baḷi* (offering of food), 5 *baḷla*s of rice, 1 *maṇa*s of cakes, 2 *solige* of ghee; for the lamps 5 *maṇa*s of oil; for betel-leaf 2 *fanams*, for incense 3 *fanams*, for sandal-wood powder 3 *fanams*, the fee of the officiating priest 1 *fanam*.

(Moreover) to provide daily for the garland-makers 6 *baḷla*s of rice (they presented) 1 *gaḍyāna*. For the food of one or two (persons) to remain at the *maṭha* *s'āle* to keep watch, 2 *gaḍyāna*s. For the three *Nandis'vara* (sacred bulls or images of bulls) 1 *gaḍyāna*. For the dancing-girls who come to pre-

sent the offering of flowers, Also for the swing, the fortnightly illumination, the ceremonies at the times of eclipses and of equinoxes, for the procession with lights, and for all other ceremonies that are required, for the *dāna s'āle* (hall of gifts or distribution of food), for feeding the poor in the old temple (*basti*) within the town, and for the cook-house all free of every burden.

The priest of the god *S'antimūṭha*, the farmers (*gaṇikas*) of *Kūraṇḍa-Nāṭa*, will attend to the maintenance of this gift.

Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

119. S'īla S'asana at Halebid, date A. D. 1837.

S'īla fl. 5 & fl. 2.—*Kannada Characters.*

S'īla.

Mean.

May the doctrine of *Traśakya Nāṭha*, the supreme profound *syād vāda* prevail; the Jain doctrine which is a token of unflinching success.

Adored be *S'antimūṭha*, beauteous with the chāmara-like crescent moon kissing his lefty head; the original foundation-pillar of the city of the three worlds. May the dance of S'īra on the spot watered by the daughter of Brahma (the celestial Ganges) be your protection, exhausted by which the hoods of his many serpents being expanded and their mouths gaping they see in the sun's rays a mirage of water provided for their refreshment abounding with flocks of the *śatavāṇa* bird,

May it be well—In the year 1830 of the victorious increasing *S'ālivāhana* era, the year *śāvara* being then current, in the month *Pūṣyā*, the 5th day of the moon's increase, Thursday—while *Venkaṭācāri Nāyaka Ayya*, the eighth emperor in the *Kali-yuga*, (son) of *Brishṇappa Nāyaka Ayya*, resting like a royal swan at the two lotus feet of the god *Chama Vira Venkaṭeśa* of *Peṭa-purī*, born like a full moon from the ocean of nectar the *Vaiṣṇava nāṭa*, a protector of his subjects, a protector of divine images, a protector of his own dignity, a protector of his race, possessed of tributaries and all the seven royal qualities, punisher of kings who fail in their given word, the punisher of the evil, the protector of the worthy, shining with friendship and all the other modes of policy, associated with ministers characterized by all the

121. *S'ila S'asana* at Belur, date A. D. 1578.Size ft. 4 3' x ft. 1 10'.—*Kannada Characters.*

The Vaishnava symbols			
	Chakra.	Triśūla.	S'ankha.
SUN.			MOON.

May it prosper. Adored be *S'amblu*, beauteous with the *chāmara*-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May *Kes'ava* ever protect you, the giver of happiness, with ruddy soles like the brilliant eye of the red waterlily, the giver of their desires to the chiefs of men and to the gods, worshipped by the great riskis, resplendent as a crore of suns.

May it be well—The year 1500 of the victorious increasing *S'ākābhāsa* era having passed, and the year *Bahadhāya* being current, in the month *S'rāvāsa*, the 8th day of the moon's decrease, Saturday—while the great king of kings, the supreme lord and king, hero of valour, *S'rī Ranga Rāya Mahārāja* was ruling his secure kingdom of the world*—

The following was the grant made by *Krishṇappa Nāyaka*, a chief among *lāṅgā*, worshipper of the feet of the god *Chenniga Rāya* of *Velāṅguta* the southern *Vāraṇasī* . . . in order that (his father) *Venkaṭādrī Nāyaka* might obtain merit (*dharma*), and that the mother who bore him might obtain happiness (*yugya*), and that his brothers might obtain favour (*anugraha*).

Krishṇappa Nāyaka, & bee at the lotus feet of *S'rī Ranga Rāya*, . . .

(Rest illegible owing to reduction of the photograph).

* *S'rīmanṁśa unḍarṭṭijālāriṅga rāja parama'vara s'rī cūṭa prakāpa S'rī Ranga Rāya Mahārājaṁ prīṭhi śhīra vāṅṁṁ payatīrppallē.*

122. Śīla Śasana at Belur, date A. D. 1625.

Size ft. 4 8' x ft. 1 8'.—Kannada Characters.

Sun.

The Vaishnava Symbols
Trinamam.

Moon.

Chakra.

Pankha.

May it prosper. Adored be *S'ambhu*, beautiful with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well.—In the year 15(4)7 of the victorious increasing *S'ādirāhana* era, the year *Krōdhana*, the month *Māgha*, the 8th day of the moon's decrease, Monday—the service of a verandah to the temple of *Chenna Rāgasodini* of *Velapura*.

We, *Krishnappa Nāyaka*, *Veṅkaṭāśrī Nāyaka*, *Uḷiga Mēṭṭappa Nāyaka*, and *Marina Nāyaka*, in order that our grandfather *Varana Nāyaka*, our father *Paddi Nāyaka*, and our mother *Betamma* may obtain merit, have built a verandah of 26 *śālanas*, and devoted it at the lotus fest of *Chenna Rāgasodini*.

123. Śīla Śasana at Belur, date about A. D. 1600.

Size ft. 4 8' x ft. 1 8'.—Kannada Characters.

Discus.

Trinamam.

Conch.

(The inscription is illegible.)

124. Śīla Śasana at Belur, date about 1650.

Size ft. 2 x ft. 1 8'.—Kannada Characters.

Sun.

Trinamam.

Moon.

Money devoted to God. Prosperity.

A command of the authorities of Belur to the washermen caste of the fifty-six countries, residing in the *Belur* country.

The following tax shall be collected from all your caste.—For a girl or woman a *varaka*, for a widow four *varaka*.

(Rest not clear the language being very corrupt.)

Śrī saṭeṣaṭtaya māṅgalam Belūra stānadaṭṭara Belūra śiva aravata dṛu deś'ada māṅgala jātiga śhida ś'asana rāma jātigaṭṭara u kannaṭṭa māṅga vanaḍi gaṇḍa saṭṭaṭṭiga nāṁ vanaḍi

125. Sila Sāsana at Belur, date about A. D. 1250.*

See pl. 4 & pl. 1 B.—Note Kannada Characters.

(The inscription very much reduced in photographing.

The beginning is not given.)

Having subdued the *Kirata*, *Tandava* and *Andhra* kings
can you fail in accumulating mighty spoils.

That you and your enemy meet on the same battle-field is the only similarity between you, for as even the young of a swan separates the milk from the water with which it is mixed, so do all people discern in you (two) the distinction between good and evil.

When *Chakrapa Danjini* goes forth to battle who can withstand him and live?—the possessor of forces and of all the eight royal requisites, a place of destruction for thousands

Whatever ministers refused to help him, in war, reckoning that a man who refuses to assist another is as bad as a drunkard, he punished them according to his superior wisdom and thus ruled the earth.

Having encountered in battle and overcome the kings of *Anga*, *Ganga*,
Kalinga, *Kashyapa*, *Kannuja*, *Sindhava* *Magadha*, *Mallava*,

Kerala, *Jihvika*, *China*, *Jenika* *Chola*, *Pandya*, *Vidarbha*,

Saurashtra, *Kuru*, *Malla*, *Pancha*, *Panchala*, *Telugu*,

and as far as *Parasika*, he set up pillars of victory in *Kolahana*, *Hastinapura*,

Maharaja, *Lakshmana*, *Ikshvaku*, *Ghaharukha*

and in all these regions caused his name to be greatly renowned
this *Ganga Danjini*.

By order of the auspicious great king of kings, the supreme ruler of kings, *Sri Vira Narahara Mahārāja*,—seeing that the grants to the god *Chenna Kesava*,—favourite deity of the great king of kings *Vishnu Varadharma*, possessor of the auspicious *Vat* which is as a new *Vaikuntha* of the lower world, gratifier of every human desire among the crowds of worshippers who adore him, who incarnate in a body presents himself to the sight of his followers in the midst of his splendid pile—which (grants) the ancient king *Vishnu Varadharma Bhatta Deva* had made for the decorations, processions, and other holy ceremonies, had through lapse of time become diminished—

He restored them, and made a decree to perpetuate as long as sun, moon and stars endure, the orders for the recital of the *Veda* which that *Bhatta Deva*

* Compare with No. 124.

126. S'ila S'asana at Belur, date A. D. 1546.

Size ft. 4' x ft. 1' 8".—Hale Kannada Characters.

Discus.

Trinamra.

Crown.

May it prosper—Adored be *Sambhu*, beauteous with the chakras-like crescent moon kissing his lofty head ; the original foundation-pillar of the city of the three worlds.

May it be well—The year 1470 of the victorious increasing *S'ailivahana* era having passed, the year *Kilaka* being then current, in the month *Ashādha*, the 11th day of the moon's decrease, Monday,—while the auspicious great king of kings, supreme ruler of kings, hero of valour, *S'ri Vīra Sadās'iva Deva Mahārāja* was in his residence of *Hampi Hastināpālī*, ruling the kingdom of the world—

The grant of land which *Chikka Singappa Nāyaka*, the son of *Hiriya Singappa Nāyaka*, receiving it from the hands of *Aristhappa Nāyaka*, the son of *Madapoda Bayyappa Nāyaka*, presented to the favourite god of all the line of the kings of kings, the god *Channa Kes'ava* of *Velāpura*, the *Vārasā-sī* of the south, the new *Vaikuṇṭha* of the lower world, was as follows.—

For the *Śiva-rātri* car festival of the god *Channa Kes'ava*, he gave in the *Hāsana-stāne* one village *Chikka Gaddahallī* and one village *Govindamahallī*.

And within the limits of these two villages all the paddy land, and the dry cultivation land, together with all the rents^{*} therefrom, the profits of land given out on half share cultivation†, and the *ashva-bhoga-bhajas-sādānya* rights of *nūlhi*, *nūtshepa*, *jāla*, *tara*, *pāshāna*, *akāśina*, *agāmi*, *siddha*, and *sādhyā*.‡ With the pouring of water and presentation of a coin § were they given.

May prosperity attend the gift thus made.

Of making a gift or perpetuating one, the perpetuating one is the best. He who makes a gift obtains *svarga*, but he who perpetuates one obtains final beatitude.

* *Sasandibha*. † *Vāśikāya*. ‡ See note p. 3. § *Hiranyakāśa śānti dhara*.

127. Śīla Śasana at Belur, date A. D. 1554.

Size ft. 0 4' x ft. 1 5'—Kannada Characters.

Hanuman.

* May prosperity attend it!—In the year 1457 of the victorious increasing Śīlāvāhana era, the year Rākshasa being then current, in the month Māgha, the 5th day of the moon's increase,—While the great king of kings, supreme ruler of kings, hero of valour, Vīra Sadāsiva Mahārāja, seated on his jewel throne, was in Vidyānagara, ruling the kingdom of the world—

Seeing that disputes would arise between the cultivators (*kalagaru*) and the artificers (*pūcakūṭaru*) in the presence of (the god) *Channagi Rāja* of *Belūra*, *Rāma Rājaya*, in the presence of *Tirumala Rājaya*, inquiring into the former rights of the artificers, *Rāma Rājaya* and *Tirumala Rājaya* decreed to the artificers the southern street of *Belūra*, and to the cultivators only the back row for dwellings, from the Vīra, Bhadrā temple in the east to the southern fort on the west; and added some houses and waste lands on the south, saying, There perform your ceremonies, and build houses. The land lying between these grants

The kings who shall arise in *Vidyānagara*, in devotion to that *Channagi Rāja* may not refuse to grant the contributions to the artificers for the car and other festivals, without incurring the wrath whereby he destroys his enemies.

All of us most honourable citizens, *Rāma Rājaya*, *Bānadarasa* agent for the affairs of *Tirumala Rāja*, and *Hāsara Boteṭṭi* agent for the affairs of *Rāmappaṭṭa*, have made the donation to the god *Channa Kes'ara* according to the decree of *Rāma Rājaya* and *Tirumala Rājaya*.

Of making a gift or perpetuating one, the perpetuating one is the best. He who makes a gift obtains starga, but he who perpetuates one obtains final beatitude.

Who so violates this decree given to the artificers forfeits the favour of *Channagi Rāja*.

* The inscription is not free from obscurities.

128. Sila Sāsana at Belur, date about A. D. 1390.

Sila ft. 6 S. x ft. 1 0. Raja Kinsada Characters.

Adored be *Narasimha*. The command of the god *Kesava*, enriched as with a garland by a line of adoring gods and *pāśhata* chiefs, lord of *Velagura*, the city of delights. May that god *Kesava* protect us, who dwells in the interior part (*parvathin*) of *Jambudvīpa*, shining with the combination of all good qualities, greater of all worlds, praised and worshipped by *Brahma*, *Isāna* (*Siva*) and the *nava* *Brahma*, of a form of glory, lord of the three *vedas*, with eyes resembling the crimson water-lily, bearer of the discus, the holy, the god who enables his devoted worshipper to win heaven.

Whosoever the *Vedāntins* in their hearts adore under the name of *Brahma* or of *Siva*, or the *Buddhas* under the name of *Buddha*, whom the *Śaivagīthas* stilled in the sacred scriptures (adore) under the name of *Atma* (*truth*), whom the *Jainas* understand by *Tama* (*body*), whom the *Mīmāṃsikas* call *Karva* (*action*), that god *Kesava* ever grant your desires.

That god *Kesava* preserve us from all calamity, who laughs till the final deluge (*pralaya*) at the consuming flames from *Siva*'s central eye, who is in the form of the *kalpa-vriksha*, in mercy like a great cloud, glancing like lightning over the garment that covers the breasts swelling like mountains of *Lakshmi*, lord of all the chiefs of the gods.

That god *Kesava* grant us happiness, who in the time of the illustrious *Hoysale* kings, adorned with the collection of all good qualities, conspicuous for bodily strength,—as if the divine *Vishnu* sought how to obtain similar fortune, took upon himself the plan of the protection of all the world in *Veilingura*, the city of his servant.

The god *Kesava* of *Velapura*, giver of sight to the blind, who raises up the poor to royal dignity, who causes the lame to be the swiftest of the swift, makes the dumb as eloquent as *Brhaspati*, the barren to be crowded with offspring, the granter of all desires, alike to the residents of that country and to foreigners from abroad—protect us. The great god *Kesava* protect us, the god whom the wise *Nārada* hymned as follows; ‘O destroyer of sin, god of gods, the supreme, remover of all sorrow, the merciful’; who dwells, the first original body of the god, in the city of *Velapura*, which is a shore to check the rising waters of pride.

In the three worlds which came into being from an essence (*tatva*) incomprehensible and indescribable, which are wonderful with the varieties of uncreated illusions (*saṁga*), did *Brahma* create many distinguished kings, among

whom, during the Kali yuga, in order to purify the sins of the age, *Saṅgama* came into being.

From the union of *Saṅgama*, descendant of a beautiful race, with *S'arada* sprung five children, resembling five kalpa-vrikshas. The . . . of them was *Harapaya* whose . . . was *Dakṣa* Nripati, bearing the burden of all the world. From him sprung *Harāvara*, lord of the Lakṣmi of worldly fortune.

In presenting gifts of gold to Brahmans, like Karna the son of Shūrya; in making gifts of lands and gifts of cows, the real Paras'u Rāma; in satisfying the desires of all, without any partiality,—thus meritorious, *Harāvara* prospered.

While *S'ri Vīra Vijaya Harihara Mahārāja*, great king of kings, supreme monarch, chief jewel among the ornaments of the race of kings, the *Maṇu* rāja who was paramount sovereign of the eastern, western, southern, and northern oceans, protector of the larva, a destroying serpent to kings who break their word, conqueror of the most powerful heroes; in his new capital and the chief of cities *Vijayanagara*, which shines on the banks of the *Pragya* river, amid the society of persons ever devoted to works of merit, was ruling in peace and wisdom the kingdom of the world—

The servant living with affection at his lotus feet, an all-subjecting incarnation in bringing into his power the Lakṣmi of victory over hostile kings, was *Vijaya Gunā* Daṇḍanātha.

To describe his glory.—As in former times to King Daśanātha was an excellent minister Samantata, even so to Harihara was *Gunā* Daṇḍa, the master over his enemies. Great was the fame that *Gunā* Daṇḍa had gained in the world, into the tongues of the flames of the night of whose sceptre-like arms the Yavans, Turushkas, Andhras and other kings had fallen like moths, a chief of ministers, whose policy was an all pervading energy strengthened by the brightness of wisdom. Having in battle subdued all hostile kings and set their wives free, ruling the earth with justice, his ministers and gurus executing his orders, *Gunā* Daṇḍādhipa by himself grew prosperous, shining in his independence as a great light among other kings.

† While merely in his mind forming the intention of war, the king of *Anga* lost all his limbs, the king of *Kalinga* went out of his senses, the king of *Gurjara* was seized with a fever of anguish, the king of *Panchāla* rushed into death, the king of *Sindhu* with his mighty forces threw himself into the sea, the *Andhra* king went blind and was as if bound though not caught in a snare, while the *Chola* king was turned into a hog.

* See note p. 21.

† In this and the following verse the fate of each king is described in a play of words upon his name.

Anga was beaten on the field of battle, *Kaliaga* halted from the field, *Anulāra* hid himself in a cave of the mountains, *Gurjara* bellowed with cries, *Kankana* was put in a corner, *Chola* took refuge in the hills; when the victorious *Ganga* was made a commander of the forces.

Renowned as the first of great ministers, a globe on which might daily grow surpassing valour, profoundest prudence, lavish liberality, highest courage, unfiring energy, wealth and fame; a benefactor and skilful administrator to the Brahmins, protector of the good, punisher of the evil; may it be well with him. Who exceeds him in merit, in prowess, and in the strength of his forces?

(The *S'āsana* ends here and is evidently incomplete).

129. *S'ila S'āsana* at Hassan, date A. D. 1461.

Size ft. 6 × ft. 2.—*Language* Characters.

Worshipper.	Mean.	Image.	Mantri.
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May it be well. I bow to the commands of the supreme *Vīrapākṣa*, commands which without a beginning are fixed and eternal as the *Siddha*. Even as the furious *Indra*, when with the weapon of his energy he conquered and put to death the hosts of evil spirits and subdued the gods, thus victorious does *Vira Bhadrā* shine. Adorned by *Saṁbhā*, beauteous with the chāmara-like crescent moon kissing his lofty head, the original foundation-pillar of the city of the three worlds.

May it be well. The year 1462 of the victorious increasing *S'ālivāha* era having passed, the year *Rudhīrōḍgārī* being then current, in the month *S'āvana*, the 16th day of the moon's decrease, Monday, at an auspicious time, the ruler of the kingdom, *Sadas'iva Mahārāja*, son of the mahā mandales'vara, . . . great king of kings, supreme ruler, *Vira Pratāpa Achyuta Rāja Mahārāja*, being in the city of *Hastināvatī Vidyānagara*, ruling the kingdom in peace and wisdom,*—presented to the god *Vīrapākṣa* of *Hāsana*, the village of *Sayāhārī*, situated within the district governed by *Rāma Rājaiya* the agent for his affairs, and within the *Hāsana* country, which by right of the *Nāyaka*-ship was ruled by *Kṛṣṇappa Nāyaka*, the son of *Śaṅgappa Nāyaka*.

Moreover, many people having represented to *Kṛṣṇappa Nāyaka*, the son of *Śaṅgappa Nāyaka*, with all humility, that he should secure the merit of

* See note p. 2.

festive processions, he presented to the god *Vīṣṇuśikṣa* of *Hāsana*, the paddy land, the fields, the great watercourse, the dam with the land under it, and arable ground belonging to the village of *Saṭṭakālī* in the *Hāsana* country which (land) *Tannuṃṇa Nāyaṇa*'s brother *Buḥḥanna Nāyaṇa* had leased to him, having freed them from the imposition of *kāṇḍa*, *ḥappa*, *jōḥi*, *beḍḍa*, *inḍarāḍḍa*, *allava*, *arayāḍḍa*, *sanḍhya*, *saṅkhyā*, *bāḍāna*, *saṅka*, and *saṇḍige*†.

In order that the power and merit and glory in success of great kings might accrue to *Bṛiṣṇuṃṇa Nāyaṇa* the son of *Bayappa Nāyaṇa*, *Buḥḥanna Nāyaṇa*, the son of *S'ambānna* *Taḥḥuṃṇa Nāyaṇa* and younger brother of *Tannuṃṇa Nāyaṇa*, presented the village of *Saṭṭakālī* for the use festival of the god *Vīṣṇuśikṣa*, creating a *śāṇṇa* of the gift.

And the villages of *Bhāṇṇakālī*, *Aṇṇakālī*, *Nāḍḍaḥḥaṇṇa*, *Maṇḍigṇakālī*, *Guḍḍanākālī*, and *Nāḍḍaḥḥaṇṇa*, belonging to the temple of *Vīṣṇuśikṣa*—*Maḍḍanākālī* belonging to the god *Hoḍḍa Rāma'svara* for the smiting and the daily offerings—*Maṇḍakālī* belonging to the god *Vīḍḍa'svara*—and the paddy land and fields under the *Hāsana* tanks . . . presented, with free dues from the imposts of *jōḥi*, *beḍḍa*, *kāṇḍa*, *bāḍḍa*, *ḥappa*, *ḥanna* and *ḥaṇṇa*, to the god *Vīṣṇuśikṣa*—they created a *śāṇṇa* and bestowed upon the gods *Vīṣṇuśikṣa*, *Hoḍḍa Rāma'svara* and *Vīḍḍa'svara*.

Whoever among the kings of the *Hāsana* country, its chiefs, *saṇḍḍas* (accountants), *paṇḍas* (farmers), subjects or officers, now consulting to consecrate these villages to the service of the god *Vīṣṇuśikṣa*, shall at any time unjustly resume them—will incur the guilt of slaughtering cows and Brahmins in the holy city of *Kāśī* in the presence of the *Vīṣṇuśikṣa* *Līṅga* on the *Maṇḍanāḥḥa* bank; of incest with his mother, of killing women, and of murdering gurus. In the *maḥā Naraka* shall he remain, enduring through many *Maṇḍa* kalpas and *maṇḍanāḥḥa* the tortures inflicted by the servants of *Yama*.

Whoso protects this gift, shall derive the merit of a score of *sa'vaṇḍḍas*, together with the supreme merit of those who present a thousand cows with all

* *Kāṇḍa*, offerings or gifts; *ḥappa*, tribute; *jōḥi*, a second land-water; *beḍḍa*, begging; *bāḍḍa*, village cultivation's dues; *allava*, waste or ruin; *arayāḍḍa*, injustice; *sanḍhya*, dinner or proper time; *saṅkhyā*, enumeration; *bāḍāna*, trench ditches, on the alluvial land; *saṅka*, rust or; *saṇḍige*, increased.

† The hanging note explains some of these terms: the others are—*kāṇḍa*, monopolizing, that is, of any extra fine or exorbitant upon a village amongst the individuals; *ḥappa*, dues or polling, that is the feudal government pays when passing through a village on duty; *ḥanna*, full moon; *bāḍḍa*, the amount of seed required for a portion of land.

their adornments. For a hundred of celestial years shall they receive honor from the king of the world of gods, thence rising to the service of Maizes'vara in Kailāsa, they shall become one with the supreme spirit.

Of making or continuing a gift, the continuing it is the best, for he who makes a gift obtains svarga, but he who continues it obtains final beatitude. To lay a tax on land which has been freed is to incur the guilt of slaughtering a thousand cows. To remove the burden laid on the land is to secure residence for ages in heavenly bliss.

By *Krishna Nanjappa*, the son of the teacher *Hāsana Nanjappaiya*, well versed in the Yajur veda, was this s'loka composed, on the 4th of Ashāda. *Kālachandra* corrected it, and *Tāmalachārī*, a dependent of *Lakṣmāchārya* of the Kāśyapa gōtra, engraved it.



From Major Dixon's Photographs.

11. 137
TAMRA S'A'SANAS,
OR
INSCRIPTIONS ON COPPER PLATES.

Thousand in the middle of the *Banavase* Twelve Thousand—namely to *Govinda Pattavaradhana* of the *Kannada* shākha and *Gautama* gotra, to *Vāmana Pattavaradhana* of the *Kannada* shākha and *Vasishṭa* gotra, to *Kaṣṭhara Yajñadityashā* of the *Kannada* shākha and *Bhīraditya* gotra, to *Nārāyaṇadityashā* of the *Kannada* shākha and *Srīvatsa* gotra, and the thirty two thousand Brahmans of many gotras sprung from the fourfaced (Brahma), coadjutors in the sacrifice—when the final offerings for the consummation of the sacrifice were being made, the Emperor being rejoiced, presented five manner of gifts, umbrellas, palanquins, a throne with guards, with *Nāṭaballī*, *Bādaballī*, *Chikkā Hārīka*, *Donāḍīru*, *Talāngere*, *Sulligodu*, *Sāgara*, *Gauja*, *Sāḷūru*, *Bāḥṭṭa-nahallī*, *Chāmpagodu* and *Hariyāṇapagodu*, these twelve villages situated in *Gautama grāma*, together with the (imposts) *anka*, *danṣu*, *khāṇṣana*, *nāḍu*, *bīṭṭi*, *galiya*, *maṅka*, and the *aśṭa-bhaga-tyāga-sudhaya* rights—(presented these) with every ceremony and with pouring of water.*

The boundaries of these *grāma* :—On the north-east the stream at the junction of the boundaries of *Gautamagrāma*, *Kauisār* and *Sāliyūru*; then turning south, the joint boundaries of *Gautamagrāma* and *Sāliyūru* as far as *Ambaligāla*; thus west, the stream which forms the boundaries of *Gautamagrāma* and *Sāliyūru*; thus south, the joint boundaries of *Gautamagrāma* and *Sāliyūru* to the pond on the *Uyagaḥḥa* (mound); thus south, the joint boundaries of *Gautamagrāma* and *Sāliyūru* as far as a stream. Thence the southern villages :—On the south-east, the joint boundaries of *Gautamagrāma*, *Sāliyūru* and *Kānvapura*, to the beginning of the *vyāghra* trees between the two hills; then looking west, the joint boundaries of *Gautamagrāma* and *Kānvapura* as far as the *Kadavṇa* stream; thus west, a watercourse which meets the joint boundaries of *Gautamagrāma* and *Kānvapura*; thus west, the junction of the boundaries of *Gautamagrāma*, *Kānvapura* and *Maliya-ūru* at the *Kotali* mound; thus west, the joint boundaries of *Gautamagrāma* and *Maliya-ūru* to the group of red stones; thus west, the *salina* stream at the junction of the boundaries of *Gautamagrāma*, *Maliya-ūru* and *Andhāsara*. Thence the western villages :—the salt river at the junction of the boundaries of *Gautamagrāma*, *Andhāsara* and *Hosagunda*, where it is unfordable; then looking north, the joint boundaries of *Gautamagrāma* and *Hosagunda* as far as a stream; thus north, the joint boundaries of *Gautamagrāma*, *Hosagunda* and *Bidarugunji*.

* *Chatur-amṣa-bhāga-gatavīṭṭya dvādvānta-sūtrāna-Brahmanyaḥ sarpa-yāga-pārayudhādī-śaḭṅga-samāśa mantriṅga-praśnam karoti chakravartī varchasi paṇḍitṅga pratyā chāṭṭa sukhāṇa bhāṭṭa gaddige anka danṣa khāṇṣana nāḍu bīṭṭi galiya maṅka aśṭa-bhaga-tyāga-sudhaya* (see note, p. 2). *Gautama-grāma* *ṣṭu* *manṭya* *grāma* (here follow the names of the villages) *cha dvādaśa grāma* *varṣa* *namagā dvādvāntakam dātā*.

thus north, the joint boundaries of Gaṇṭamagrāma and Niduragunji to the Kshīra kola (milky stream); thus north, the stream at the junction of the boundaries of Gaṇṭamagrāma, Niduragunji and Trigadhapola. Thence the northern villages:—on the north-west, the second junction of the boundaries of Gaṇṭamagrāma and Trigadhapola at the Uriya stream; then looking east, the joint boundaries of Gaṇṭamagrāma and Trigadhapola to the Ketaki mound and white *raññi* trees; thus east, the joint boundaries of Gaṇṭamagrāma and Trigadhapola to the red stone; thus east, the joint boundaries of Gaṇṭamagrāma, Trigadhapola and Būjyūra to Kamsagadda; thus east, the joint boundaries of Gaṇṭamagrāma, Būjyūra and Madaba to the Sura kola north of the hill; thus east, the joint boundaries of Gaṇṭamagrāma, Madaba and Bannīrū to the kamīra trees; thus east, the joint boundaries of Gaṇṭamagrāma and Bannīrū as far as the Saṇḍari stream east of the mound. Thus it ends at the eastern boundary on the north east.

Merit is a common bridge for kings. This from age to age deserves your support, O kings of the earth. Thus does Rāmaschaudra beseech the kings who come after him.

Of making a gift or perpetuating one, the perpetuating one is the best. He who makes a gift obtains *svarga*, but he who perpetuates one obtains final beatitude.

(*One line broken off.*)

131 (ii). Tamra S'asana at Harihara, date A. D. 1354.

5 Plates, 4 sides.—Nāṇḍi Nāgarī Characters.

Adored be *Sambhu*, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May the elephant-faced *Vaiṣṇava*, that benevolent one to whom the seven great oceans are as elephant-ponds for him to sport in—protect the world. May the right tusk of the Bear form of Vishnu, like a sceptre protect us, on which forming a swell canopy rested the earth surmounted by the golden peak of Meru. . . . May the *Vasaka* protect us.

There was born a king perfect in his line as a pearl, the brightness of whose fame spread to all the points of the compass, a jewel in the eyes of the most beautiful women, *Saṅgama* by name, worthy of being surrounded by an assembly of all the great, (a play on the name.)

May it be well.—Supreme is the Boar form of the resplendent Vishnu, which dispersed the waters of the ocean and bore up the peaceful earth on the tip of his strong right tusk.

Of the illustrious *Adityas* gotra praised in all the world, sons of *Hiriti*, nourished by seven mothers resembling the seven worlds, through the protection of *Kārttikya* having obtained a succession of good fortune (or the succession to *Kalpāra*), having in a moment brought all kings into their subjection at one glimpse of the bear ensign obtained from the favour of the adorable *Nārāyaṇa*, were the kings of the *Chakrāṇa* race.—

To which (race) being an ornament, with a body purified by the final ablutions on the consummation of the as'vamedha sacrifice, was *Sri Padakesi* Vallabha Mahārāja.—Whose son, with a pure fame gained from the conquest of the groups of the *Fanavāsī* and other hostile kings, was *Kirti Varman* Prithivi Vallabha Mahārāja.

His son, who having encountered in battle and defeated *S'ri Harsha* *Varadhamana* the king of all the north, had acquired the additional title of *Parames'vara*, was *Sat'yas'raya* *S'ri* *Prithvi* *Vallabha* *Maharajadhiraja* *Parames'vara*.

His dear son, by whose counsel and help alone had been obtained the abundance of royal spoils from hostile kings, was *Vikramāditya Bhattacharya Paramesvara*, by the flag of whose fame gained by victory over hostile kings who made war upon him associated with valiant warriors roaring with many different sounds (or in many different languages) all the points of the compass were inundated; who after conquering the *Paṇḍya* king whose insults threaten-

[illegible]

science of music and dancing, learned in many sciences, celebrated among those who had gained their ends from the use of the Koruṅṭaka, Byali, Nāgārjuna and other incantations, whose lotus feet are the source of an ever increasing greatness, like the fires of judgment in daily destroying the races of hostile kings, to strange women as their son, having the ensign of a golden boar, adorned with the glory of all lines of kings, born in the *Ṣaṃṣa vamsa*, son of the emperor *Periśakūti*, the emperor *Jannarājaya*, was in *Hastinapura*, ruling the kingdom in peace and wisdom—

On the occasion of his coming to the south on an expedition of victory, hailing the army at the confluence of the rivers *Tivagabhadra* and *Harihira*, in the presence of the god *Marikara*—the month Chaitra, the dark fortnight, Monday, in Bharani mahā nakṣatra, saṅkrānti, at the moment of vyāti pāta on the conclusion of the *sarpa yāga*—to the Brahmins from *Pushpagadde grāma*, situated within the *Khaṃpasa Eḍanda* Seventy, in the middle of the *Banavise* Twelve thousand*—namely to *Mādhusa Paṭṭavarādhana* of the Kannada śhākhā and Atreya gotra, *Vishṇuvara Ghadā* of the Kannada śhākhā and Vasiṣṭha gotra, *Xogisvara Paṭṭavarādhana* of the Kannada śhākhā and Śrīvatas gotra, *Vishnu Dikṣita* of the Kannada śhākhā and Viśvāmitra gotra, and to two thousand Brahmins of many gotras, when the final rite of consecration of the *sarpa yāga* (serpent sacrifice) was being performed, after the benediction, the Emperor being rejoiced, presented five manner of gifts, umbrellas, polanquins, a throne with guards, with *Bammanahalli*, *Nittakki*, *Neelhe*, *Korahodi*, *Annapadde*, *Kodalikere*, *Ura*, *Gandana*, *Bulavalli*, and *Kaṇṭayahalli*, these ten villages, situated in *Pushpagadde grāma*, together with the (imposts) *aṇka*, *daṇḍa*, *khandaṇa*, and the *aśvā-bhaga-deja-sāmya* rights—(presented these) with every ceremony and with pouring of water.†

The boundaries of these *grāma*:—On the north east, the confluence of streams at the junction of the boundaries of *Pushpagadde*, *Kāntāpura* and *Haya*; thus looking south, the stream at the joint boundaries of *Pushpagadde* and *Haya*; thus south, the rapids at the junction of the boundaries of *Pushpagadde*, *Haya* and *Uddare*. Then the southern villages:—south east, the gorge formed by the waterfall at the junction of the boundaries of *Pushpagadde*, *Uddare*, and

* Chaitra-māse kṛishṇa-pakṣe Ṣaṃṣa-vāṃsa Bharani-mahā-nakṣatre saṅkrānti-vyāti-pāte pūṇḍrie sarpa-yāga-kāraṇe Banavise-pañcāśāṣṭasa-saṁsthya Khaṃpasa-Eḍanda-Eḍantara-tale maṭhya Pushpagadde-grāma Brāhmaṇa-ṣṭ.

† Chāṅḡhamaḥaka vidat-gotrāṇi saṃsara-deya-Brāhmaṇa sarpa-yāga-pāratyānti-samāṇe dāśāśvā-pāṭakana śakṣavartī nicchakī pañcāśa paśya śhātra sukṣēṇa lāḍa paṭhya mātṛa dāṇḍa khandaṇa aśvā-bhaga-deja-sāmya (see note p. 3.) sevā-samāyoginī Pushpagadde-grāma samā mātṛya praviśṭha (here follow the names of the villages) samā dāṇḍa grāmaṇi āśvāpāṭakam dātā.

Kūḍali; thus looking west, the Māttriya kola at the joint boundaries of Pushpagadde, and Kūḍali; thus west the Lalaya kola at the junction of the boundaries of Pushpagadde, Kūḍali and Tavanidhi; thus west, the Lakada Katte at the joint boundaries of Pushpagadde and Tavanidhi. Then the western villages:—south west, the Molipa Mocaḍi at the junction of the boundaries of Pushpagadde, Tavanidhi and Tekkara; thus looking north, Śrīppo Batavalli (?) at the joint boundaries of Pushpagadde and Tekkara; thus north, Māgere at the junction of the boundaries of Pushpagadde, Tekkara, and Kulaga; thus north, Uṅguḍde at the joint boundaries of Pushpagadde and Kulaga. Then the northern villages:—north west, the stream at the junction of the boundaries of Pushpagadde, Kulaga and Basa-ṭru; thus looking east the stream at the joint boundaries of Pushpagadde and Basa-ṭru; thus east, the Pālu-gola at the junction of boundaries of Pushpagadde, Basa-ṭru and Tanaguppe; thus east, the bend of the stream at the joint boundaries of Pushpagadde and Tanaguppe; thus east, the stream at the joint boundaries of Pushpagadde and Tanaguppe; thus east, the stream at the junction of the boundaries of Pushpagadde, Tanaguppe and Kuntapura. Thus ends the boundary eastwards at the north east.

Merit is a common bridge for kings: this from age to age deserves your support, O kings of the earth: thus does Rāmachandra beseech the kings who come after him. Whoso by violence takes away land presented by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Poison is no poison, the property of the gods that is the real poison: for poison kills one man but the property of the gods (if usurped) destroys sons and descendants.

134° (v). Tamra Śasana at Soraba, date A. D. 692.

3 Plates, 4 sides.—Pāṇḍya Hale Kanaka Characters.

May it be well—Supreme is the bear form of the resplendent Vishnu, which dispersed the waters of the ocean and bore up the peaceful earth on the tip of his strong right trunk.

Of the illustrious Mānavya gotra praised in all the world, sons of Hārīti, nourished by seven mothers resembling the seven worlds, through the protection of Hārītibhaya having obtained a succession of good fortune (or the succession to Ealyāpa), having in a moment brought all kings into their subjection at one glimpse of the bear ensign obtained from the favor of the adorable Nārāyaṇa, were the kings of the Okahāya race.—

* Compare with No. 132.

To which (race) being an ornament, with a body purified by the final ablutions on the consummation of the as'vamedha sacrifice, was Sri Pulastya's Vallabha Mahārāja.—Whose son, with a pure fame gained from the conquest of the groups of the *Pasavāsi* and other hostile linga, was *Kirti Varman* Prithvi Vallabha Mahārāja.

His son, who having encountered in battle and defeated *Sri Harsha Vardhana* the king of all the north, had acquired the additional title of *Paramesvara*, was *Vibramaditya Paramesvara Bhattacharya*, by whose counsel and help alone had been obtained the abundance of royal spoils, by the flag of whose fame gained by victory over hostile kings who made war upon him associated with valiant warriors roaring with many different sounds (or in many different languages) all the points of the compass were illuminated; who after conquering the *Palhana* king whose insults threatened destruction to the dynasty resembling in purity the rays of the moon, had become possessor of *Kinshipura*; by the thunderbolt of whose prowess the peak of pride of the *Chola*, *Pandya*, and *Kovula* kings was split; the lotuses of whose feet were bathed with waters distilled from the jewels in the crown of the king of *Kinshipura* who never had bowed to any man; lord of all the lands between the three oceans.

His son, who like as the heavenly general (Kumāraswāmī) of Bilanda Sekhara (Śiva) smote down the excessively grown might of the Daityas, so destroyed the power (or forces) of *Trishūlha Dākṣa*; the beloved of all nations for bringing them the security which follows on victory; in his great affection for his great people like Yuddhishtira; in the possession of the Lakṣmī of fortune like Vāsudeva; in his driving many kings with an elephant-goat like Paras'm Rama; in being an asylum to many kings like Bharata; *Paṇḍitīya Satyaśraya* Sri Prithivī Vallabha Mahārājādhirāja Parames'vara thus commands all people:—

Be it known to you all, that the Saka year 614 being past, and the (?) 12th year of our victorious reign being current, our victorious army being in the village of (?) *Chitravāṭī* in the *Toravara* country, the adorable son being about to turn on his southward course, in the *Rohini* nakṣatra, Saturday—on the representation of *Chitravāṭī Mahārāja*, son of the ocean of good qualities *Upendra*, the village named *Sakroga* in the country of (?) *Etā*

* On comparing this with the corresponding passage in No. 122 it seems evident that the printer has omitted the name and title of *Sakobchandra*, which should have come here.

[illegible]

to the north east of *Tajjagantipura*, has been presented to *Dīrākara Sarmamaya*, son of *Sambhara Sarmamaya* and grandson of *Nāga Sarmamaya* of the *Devavāta Kanahikasa* gotra, a follower of the *Rig veda*—(presented) with pouring of water and presentation of a coin, with freedom from all imposts on account of taxes or from entry of evil persons of other sects.

Therefore let all future kings, whether of this or of foreign countries, considering that the glory of their life and wealth will rapidly decay, place no regard upon them; but knowing that the earth will endure as long as sun and moon, protect this land as their only daughter.

Thus hath it been said by the adorable *Vyāsa* who arranged (or separated) the *vedas*:—The earth has been enjoyed by *Sagara* and many kings; in proportion to their (gifts of) land so was their reward.

Whoso makes a gift has an easy task, the maintenance of one is arduous. But then making a gift the maintenance of one is more meritorious, for the making a gift procures *svarga*, but the maintaining of one secures final beatitude. Whoso by violence takes away land presented by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. This *s'asana* was written by the minister for peace and war *S'ri Rāma Panya Vallabha*.

(Here follow two lines of a rudely engraved inscription very indistinct, in which apparently some official of the *Banarasi* country claims merit for perpetuating the gift.)

135 (vi). *Tamra S'asana* at *Shimoga*, date A. D. 1522.

7 Plates, 12 stiles.—*Nandi Nāgarī Characters*.

Adored be *S'ri Gandhīpati*. Adored be *S'ambhar*, beauteous with the *chāmara*-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. May the right tusk of the Boar form of *Vishnu*, like a sceptre protect us, on which forming a small canopy rested the earth surmounted by the golden peak of *Mera*. May the bright form which disperses the dark clouds of all obstacles (*Ganes'a*) be favorable to us, which though in body like an elephant was not born of an elephant, but is the offspring of *Agaja* (*Pitrati*) and honored by *Vishnu*.

Born like shining butter from the churning by the gods of the great milk sea is there a glorious one (*Chandra*) who drove away the darkness. From him sprung *Buddha*, who by unparalleled parance obtained a lasting name. His

son was *Parivraṇas*, a combination of all merit. He had a son *Agus*, who by the might of his shoulders destroyed all his enemies. From him came *Nakushe*, whose son was *Yagati*, dreadful in war, renowned in all the world. His son was *Turvaṇsa*, the equal of the *Vasus*, born to her husband by *Devayāni*.

* In that race shone *Timura Bhojpati*, whose wife was *Devaki*. Of great fame among the *Pāṇḍya* kings, of the *Yadu* line, of the family of *Krishna* *Ikṣvāku*, was the victorious ruler *S'abhasa*, whose wife was *Bhikṣuṇā*. From this glorious one sprung the king *Narasa*, to other kings a head jewel without any flaw of weakness, as *Maṇḍanā* the joy of *Devaki* was born from *Krishna*.

Which king, quickly damming (*bandhva*) the swollen stream of the *Kāveri*, crossed over it, and through the power of his might in war, taking his enemy prisoner alive, subdued his country, and here building for himself a residence in the city before named *Srirangā*, planted in the three worlds the pillar of his fame as a donor unequalled for his gifts. Who had conquered the kings of *Chera*, *Chola*, *Pāṇḍya*, the disavowed (*maṇuśhrasṭa*) ruler of *Madhura*, the powerful *Turushka*, the *Gajapati* king, and other kings besides these; who had bound his orders like garlands upon the heads of all the kings as far as the *Ganges*, and from the eastern to the western mountains; who had from time to time bestowed with great joy, in strict accordance with the scriptures, numerous charities in *Rāma'svara* and many other holy places; who, surrounded with assemblies of the learned, had made the sixteen great gifts in the world; who continued to multiply deeds of fame which were hymned by all the inhabitants of the three worlds.

By *Tippakshi* and *Nāgaki Devi* this king *Nṛsiṃha* had two sons,—as by *Kausalya* and *Sri Sumitra* had *Dus'aratha*,—(namely) *Vira Nṛsiṃhaendra* and *Krishna Rāja Mahipati*, who excelled in bravery and modesty like *Rāma* and *Lakṣmana*.

Vira Sri Narsimha, seated on the jewel-throne in *Vijayanagara*, by his fame and policy putting to shame *Nrigs*, *Nals*, *Nabusha* and all existing kings; having drawn to himself the hearts of all people and praised by all the *Brah-*

* *Tarivṇṣṭa Devaki jānē dīdige Timura Bhojpatiḥ | yāyāsi Tuluvendrashe Yāyē Krist-
ga Bhuvāṅgaḥ | tito bhōt Buktānā jānē Sīthara kshittipālakaḥ || aṭṭa savaggaḥ Bhuvāṅgam
nānā rājānā mallobhayaḥ | sevāśā vāśāśāḥ tasmā Naraśā vāśipālakaḥ | Devaki vandanā
Kṛdva Devaki vandanāḥ tva | Kṛtānā dāyā bhūṭāḥ bhūṭāḥ jala pālāḥ ya vāṅghyānā gāṭṭānā |
jīva godhānā gṛhṇānā vāśāḥ dīnāḥ bhūṭāṅgāḥ rājānāḥ kṛtānāḥ | kṛtāḥ Sriṅga pāṇḍyaḥ tāt apī
rājānāḥ pāṇḍyaḥ go bhūṭāḥ | Kṛtāḥ bhūṭāḥ vāśāḥ vāśāḥ vāśāḥ vāśāḥ vāśāḥ vāśāḥ vāśāḥ
Cheraḥ Cholaḥ Chā Pāṇḍyaḥ tāt apī Chā Madhuraḥ vāśāḥ vāśāḥ vāśāḥ vāśāḥ vāśāḥ vāśāḥ
Turushkaḥ Gajapatiḥ vāśāḥ vāśāḥ vāśāḥ vāśāḥ vāśāḥ vāśāḥ vāśāḥ vāśāḥ vāśāḥ vāśāḥ
bhūṭāḥ vāśāḥ vāśāḥ vāśāḥ vāśāḥ vāśāḥ vāśāḥ vāśāḥ vāśāḥ vāśāḥ vāśāḥ*

mans; ruled all kingdoms from the Bridge to mount Méru, and from the eastern to the western mountains.

Every variety of gift had he made in Kanaka Sadasi, in the temple of S'ri Virupaksha (at Hampi), in the city of Kálahasti, in the hill of Venkata (Tri-pati), in Kanak, in S'ri S'aila, in S'ona S'aila, in the excellent Hanthana, in Ahobala, in Saugama, in S'ri Rauga, in the holy Kumbhakrona, in the sin destroying tirtha of Mahá Nandi, in Gokarna, in Ráma Setu (Rámes'vara), and all the holy places in the world, so that they were flooded with streams of the water poured out in making his gifts. The dust raised by the hoofs of the prancing horses which accompanied him covered up the ocean . . .

who having made the *tila parusha*, the *ga sakasra*, the *kemas'ea*, the *kema garbhana*, the *kanaka kari rathana*, the *pancha langula** and bestowed them all in gifts; who without leaving a single obstacle had protected all manner of kingdoms and of charitable donations.

At the time when this glorious king went to the abode of Indra (*i. e.* died), then *Vira S'ri Krishna Bāya Mahipati* obtained the wealth of the kingdom, and this mighty lord of heroes put on the jewelled epaulettes (*kayāra*).†

Whereupon, thinking that by the spread on all sides of this king's fame the whole universe would be absorbed; S'iva (to preserve his distinction) made an eye in his forehead, Vishnu took four hands, Brahma took four faces, Káli took an immense sword in one hand and a lotus in the other, Sarasvatí held the late. Who as if in anger lest his enemies should find a refuge on the seas, covered up the seven oceans with the dust from the broken clouds (thrown up by the prancing of the horses in the hosts of his army; but the water poured out in the presentation of whose numerous gifts of gold, as immeasurable as the Brahmanḍa or mount Méru, formed other groups of oceans in their stead. Who in order that his gifts to the poor might not be interrupted, as if to ascend to the world of gods in his bodily form seated in the chariot of the sun, had planted his cloud-reaching pillars of victory in every point of the compass, marking his conquest over all hostile kings. Who had made every kind of gift in Kanak, in S'ri S'aila, in S'onáshala, in Kanaka Sabha, in Venkatádrá, and in other meritorious places, having gone round them many times for the sake of good fortune; who had in many temples and sacred bathing places presented

* These are in order:—His own weight in gold, a thousand golden cars, a golden horse, a golden vessel, a golden elephant and car, five pāṇas of gold.

† *Tharava gajavar zikhavira kshatir Indra dhanu gata | tatapyaśrēṣṭhi Vira S'ri Krishna Bāya mahipatir | bhāratī vāpi kayāra nāśāra mahābhujir |*

draw wells, ponds, springs, and marsh lands; to be enjoyed by his sons and descendants in regular succession as long as sun and moon endure—with power moreover to bestow it on another, to mortgage or to sell it.*

This he bestowed, surrounded, by his purohitas and numerous wise men famous for their knowledge of the sciences, and of great authority in speech; *Kṛṣṇa Deva Mahārāja*, worthy of reverence from the great, bestowed with great joy, accompanied with the presentation of a gold coin and the pouring of water.

And the same *Tryambaka*, the sacrificer, the head over the chiefs, in the same year and month, and at the same time, bestowed the villages of *Gṛāma-tika* and *Kadabūru* on the learned *Harīharārādhya*, the most wealthy of the *Kotiśa* family, who had reached the farthest shore of the six sciences, excellent in all his qualities, a moon to the sea of *Matthavarādhya* (i. e. his son), of the *Apastambasūtra*, the *Yajus śākhā* and the *Harita gōtra*.

Furthermore to *Ambhala*, the son of *Dandabhala*, of the *Asvalīyana sūtra* the *Kaśyapa gōtra*, and *Rik śākhā*, versed in the vedas, a man of high character, he presented *Hasakalli*, *Arīkatta*, and *Sāngalapura*.

Moreover to the 30 *vrīḍi*s pertaining to *Muttār* adding 20 more, he presented them to Brahmanas learned in the vedas, whose names are here written:—(Here follow the names, tribes and families of 150 shareholders).

Its boundaries in the local vernacular:—(*des'a bhāṣayā*).

[Some illegible]

north east, the resting stones at the group of *tiga* trees; east, by the eastern hill; east, the boundary stone of *Kadabūru*; south east, the image stones at the *Sogani* village; also south east, *Kāchima kotte*, the new mound near *Karitaballi* and *Alagere*; south, the banyan tree of *Kāchima kotte*; south west, the stream at the boundary of *Kusukāra*; north west, the *Arkēshvara* temple at the banyan tree of *Yaraka*; north, the tamarind tree near the village hedge of *Śikharapura*; north east, the grazing lands belonging to the fields of the small tank near *Śikharapura*; east, the young pipal tree at *Harigō*;

This *śāstana* was composed with elegant expressions by the poet *Saṅghā-pati*, at the request of the great king *Kṛṣṇa Deva Rāja*. And *Viraṇāchārya*, son of *Nallanna*, with great joy engraved it.

Of making a gift or-perpetuating one, the perpetuating one is the best. He who makes a gift obtains *svarga*, but he who perpetuates one obtains *śual*

* *Dhanyā āmanasypī ulkayapāketātām.*

kinditude. Whoso by violence takes away land presented by himself or by another shall assuredly be born a worm in earth for sixty thousand years. Merit is a common bridge for kings. This from age to age deserves your support, O kings of the earth. Thus does Rāmachandra beseech the kings who came after him.

Ś'ri Virupākṣha (in Kannada letters)

136 (vii). Tamra Sasana at Shinoga, date A. D. 1582.

3 Plates, 4 sides.—Nandi Mijeri Character.

Prosperity. Adorned by *Sambhū*, beautiful with the *chāmara*-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. May *Gaṇeśa*, honoured by Indra and all the gods, the all-permeating, continue the protector of the worlds.

While seated on the jewel throne, the king of kings, the glorious, the supreme ruler, a lion in striking down with the powerful strength of his shoulders the groups of hostile kings, *Rāma Deva Mahārāja*, a proficient in all learning, was ruling this whole world :—*

Many were the kings who dwell under his protection, obedient to his commands and eager to promote his greatness. Among them was a king named *Kango*, a conqueror over all the kings who were his enemies, with the tears of whose widowed queens the earth was wet. He had a son *Manumata*, of the highest qualities.

That king having been a donor of all manner of gifts, on a certain occasion, on a lucky day, the thought entered his mind that he would make a gift of land that should bring him good fortune. Accordingly, on the day of his son's marriage, he made a donation with pouring of water, of a village, an ornament to the earth, to the learned *Putra* of *Vijaya Bilaga*.

Devoted was he to the worship of the lotus feet of Śiva, purified in mind by researches in the vedānta, having performed pilgrimages to many holy bathing places, of great liberality so excessive that Karuā fled away, of such profundity that even the ocean did not seem to equal him, of the Viśvavritra gotra the Bodhāyana sūtra, a follower of the Yajur veda, a chief among the learned, the son of Gaṇḍādhara.

[illegible]

And in the Saka year which may be reckoned as *veda, ambudhi, s'ara* and *drāṇī* (i. e. 1544) the year Dharma, the month *Vaiśākha*, the third day of the moon's increase, a lucky Saturday,—the Brahman *Puṭṭappa*, a head-jewel to the learned . . . that large village which he had obtained from the great king, situated in the *Sāraṇa vanyāya*, within the limits of *Gōjannā*, in the *Ganga Kāṇṇala Nādī*, on the banks of the *Tungabhadra*, whose name was *Pargala*, worthy of respect from all the learned, whose god was Malles's Deva, which had another name *Tardukera*, together with its suburb named . . . free of all imposts together with its four boundaries, containing many houses and gardens; with the rights of *niṣkhi*, *niṣkēpa*, *pāśādāna*, *sādhāna*, *sādhya*, and *jala*; with the *akṣāna* and *agāni akṣā**; with the beautiful trees, the tanks, the draw wells and ponds; to be enjoyed by sons and descendants in regular succession, as long as their posterity, or sun and moon should endure; with power to bestow on another, in mortgage, sell or exchange†; this the Brahman *Puṭṭa*, worthy of reverence from the learned, gave, with presentation of a gold coin and pouring of water, to ten Brahmins, having divided it into portions and making ten *vittis*. (*Here follow the names, tribes and families of the ten Brahmins.*)

Its boundaries in the language of the country:—east from the back of *Karaluhāli* belonging to *Lakkana Koppa*; west, from the sluice of the *Kusan-kura tank*; south, from the high mound of *Kali Koppa*; north, the boundary of *Honnahāli*. Such is the description of the four boundaries.

To this let the sun, moon and other gods be written as witnesses. For a man's character is known to the sun and to the moon, to the fire and to the wind, to the earth and to the sky, to his own mind (or conscience) and to Yama, to day and to night, to morning and to evening, and to justice (*dharma*).

Land presented to Brahmins is to kings as an only sister, neither may she be enjoyed nor ravished away, (otherwise, nor subjected to taxation). Of making a gift or perpetuating one, the perpetuating one is the best: he who makes a gift obtains *svarga*, but he who perpetuates one obtains final beatitude. Who makes a gift has an easy task, the maintenance of another's gift is arduous: but the maintenance of a gift made by another is twice as meritorious as the making a gift oneself: and by the resumption of another's gift all the virtue of one's own donations is destroyed. Merit is a common bridge for kings: this from age to age deserves your support, O kings of the earth. Thus does Rāmachandra beseech the kings who come after him.

S' r i R i m a (in Kanarese letters).

* See note p. 2.

† See note p. 248.

137 (viii). Tamra Sāsana at Shimoga, date A. D. 1672.

1 Plate. 2 stūlas.—Kannada Characters.

May it be well.—In the year 1594 of the glorious increasing S'hivā-hana era, the year Vivodhikrit, the month S'ravana, the 15th day of the moon's increase, the day of full moon,—S'rinat Koladi Sannasabharu Nāyabiz caused the following copper sāsana to be engraved and given to Mudda Linga, the Tungabhadra ferryman (harugola) and other boatmen (ambigaru) at Simoga.

You having made a request for some rent-free land (ambali); on condition of your keeping a harugola and carrying across the passengers who come daily by the government house (karela) in the Simoga fort, taking from them a fee; and on condition of your providing extra harugola and rendering service to the palace whenever required by the government; we have bestowed upon you 24 pagodas of rent-free land, according to measurement with a line (valita pramāṇa), in the village of Koriāhalī, situated in Gājannur.

Whatever rights belong to this land, within the boundary stones set up at the four boundaries thereof, may be enjoyed by you, in accordance with the ancient customs of the country, and the land be held in possession by you and your descendants.

But according to the strūpa formerly written and given by the Karta S'ivappa Nāyakaṇṇa, to Ranga Raya Timma, Sarma Mariya, and Mūlida

. and to the three persons Dugga Kāḍa, Mogga Timma, and Doddā Channa, who to these six we have granted harugola* and teppa.†

Such is the copper sāsana written and given, and thus much may you enjoy, rendering service to the palace.

S'ri Sadās'iva.

* Harugola—a round basket boat covered with hides.

† Teppa—a raft of bamboos.

133 (ix). Tanra S'asana at Shimoga, date A. D. 1714.

3 Plates, 4 sides.—Kannada Characters.

Adorned be *Sambhu*, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well.—In the year 1636 of the glorious increasing Sūlivāhana era, the year Vijaya being then current, in the month Chaitra, the 15th day of the moon's increase, the day of full moon, the *Bakaba Mārāri kegi kolāhala* (?), the establisher from beginning to end of the *nishāhala* (? forbidden!) *veda*, devoted to the service of Śiva and his guru, descendant of Śrīmat *Reluḥi Saṁd-s'iva Nīyaka*, great grandson of *Siddhapa Nīyaka*, grandson of *S'heappa Nīyaka*, son of *Somas'ekhara Nīyaka*'s meritorious wife *Channammadji*—Śrīmat *Ingareppa Nīyaka*, made a gift of land to *Thimanna*, of the Kaundinya gotra, the *Apastamba sūtra* and the *Yajus shākhā*; great grandson of *Kannanna*, grandson of *Yellanna*, son of *Bāyanna*, and younger brother of *Yellanna*; and caused a *dharma s'āsana* to be written as follows:—

The land assigned for the expenses of the god *Maṇumata* which we had set up, and for which we had built a temple in the *agrahāra* established in the name of *Mariyappa*, in the *Gūjanūr* country, in the village of *Gūjanūr*, on the banks of the *Taugalbhudra*.

For every 1½ *khandi* and 3 *maṇa* in the country of *Gūjanūr* and the village of *Gūjanūr* 10 *pagodas* and 5½ *fanams*; for 1 *pagoda* and 2 *fanams*; from *Daschalli* 3 *hēga*; altogether 12 *pagodas*, (and so on, through very minute and tedious details.)

The balance, amounting altogether to 153 *pagodas* 7 *fanams* and 1 *rice*, have we given to the god; and within the boundary stones stamped with the *Vāmāna mūdra*, the *ash/a-bhoga-lājas-samaya* rights of *nāthi*, &c.*; the crops and trees; and whatever may thereon be cultivated, may you and your descendants enjoy, and as long as sun and moon endure carry on the rites of the *agrahāra* temple. Such is the *dharma s'āsana* of the gift of land.

To this let the sun, moon and other gods be written as witnesses. For a man's character is known to the sun and to the moon, to the fire and to the wind, to the earth and to the sky, to his own mind (or conscience) and to Yama, to day and to night, to morning and evening, and to justice (*dharma*.)

Of making a gift or perpetuating one, the perpetuating one is the best. He who makes a gift obtains *svarga*, but he who perpetuates one obtains final

* See note p. 31.

beatitude. Land given by oneself should be regarded as a daughter, that given by one's father as a sister, that given by another as a mother; those it is unlawful to take for oneself.

Wherever a great yogi abides and devotes himself to the service of Śiva Liṅga, that spot is equal to all the holy bathing places, there is a man's guru.

Ś'ri Sadās'iva.

139 (x). Tamra Ś'asana at Tirthahalli, Professed date B. C. 3012.

3 Plates, 4 sides.—*Devanāgarī Characters.*

Adored be Ś'ri Gaṇādhipati. May the four arms of Viṣṇu protect you, which are as dark as the raincloud; which are hardened with the use of the bow Śārngu and the blows of its bow-string; which are like the pillars of the manṣapa of the three worlds.

May it be well.—In the year 89 of the glorious increasing Yuddhisṭhira era, the year Flavangu, in the month Sahasya (Mārgaśīra), on the day of new moon, Wednesday,*—Ś'ri Janamejaya Dīpa, the great king of kings, the supreme ruler, the vallant among heroes, born in the Kuru kula, in the Vaiyagrapiṇḍa gotra,—from his throne in Kishkinda-nagara, protecting the various orders and religious ceremonies of all castes, made this gift of land for the worship of Ś'iva Liṅga adored by Kaivalyanātha, disciple of Garuḍaśāhna Tīrtha of the Munikrinda maṭha, situated in the Vrikodara kṣetra, in Sitapura, in the west country.

The four boundaries of the Munikrinda kṣetra, in which my great grandfather Yuddhisṭhira rested, are the following:—on the east, the western bank of the Tungabhadra flowing north; on the south, north of the confluence of streams at Agastya de'rama; on the west, the eastern bank of the Pāshāna river; on the north, the south bank of the Bhāma river.

* Ś'ri jayadityasya Pūthiśāhane sata Flavanāgāye śara-nacati-nācare Sahasya-māsa-nacati-pāyān Saunyanāre ś'rinat mahārājāhārāja rāja-purmanācare vā-pratapa-gaṇi Kuru-kulādīnate Vaiyagrapiṇḍa-gotrājā Ś'ri Janamejaya dīpaḥ Kishkindā-nagaryān śarādāsanāthak vāśaka-varjāś'raṇḍi-dharmā-pratīdīśak pārcāner de'asya Sitāpura Vrikodara kṣetre tatrapi Munikrinda-māṭhasya Garuḍaśāhna Tīrtha ś'rinat ś'asaya Kaivalyandhair drādhīna Ś'iva-Liṅgasya pūjā-tham krīta bhūktva-siddhims caṇa-prapitāvata-Yuddhisṭhira-dīpita-Munikrinda-kṣetrasya śataraśma-parimāṭī-kṛtānāṁ.

The Munixiñda kshetra, situated within these four boundaries, do I give of my own free will, in order that my father and mother may attain to the Vishnu-loka, to be enjoyed by you and your disciples in regular succession, as long as sun and moon endure, along with the *tejas-svānga* rights of *nidhi*, *nīlākṣaṇa*, *jala*, *jāśhava*, *akṣhāna*, *āgāmi*, *nīlmi* and *sādhyā*.* And this Munixiñda kshetra have I placed in the hands of the Yati, with presentation of a gold coin and pouring of water from the Tungabhadra, in the presence of the god Hanubara, at the time of the eclipse (?).†

The witnesses to the confirmation of this *sāsana* are sun and moon, wind and fire, sky, earth and water, conscience and mind, day and night, and the two (morning and evening) twilights; these have knowledge of every man's religious gifts.

S'ri Vāraba (30 Kanara letters.)

Of making a gift or perpetuating one, the perpetuating is the best. He who makes a gift obtains *svarga*, but he who perpetuates one obtains final *heh*-titude. To protect a gift made by another is twice as meritorious as to make a gift oneself. Land given by oneself is as a daughter, that given by one's father is as a sister, that given by another is as a mother; therefore a gift of land must never be resumed. Dogs will eat what is vomited by any other creature, but not what is vomited by their own species: how much less is he who resumes a gift himself has made. Whoso by violence takes away a Brahman's *vṛtti*, whether presented by himself or by another, shall assuredly be born a worm in ordure for sixty thousand years.

140 (xi). Tamra Sāsana at Devanhalli, date A. D. 1584.

5 Plates, 8 sides.—Nāṇḍi Nāgarī Characters.

Adored be *S'ri Gaṇādhīpati*. Adored be *S'aṁbhava*, beauteous with the *chāmara*-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. May the right tusk of the Boar form of *Vishnu* like a sceptre protect us, on which forming a small canopy rested the earth, surmounted by the golden peak of *Meru*. May that glory (*Gaṇes'ra*) be favourable to you, which dissipates the darkness of difficulties, which though in the form of an elephant was not born of an elephant, but is the offspring of *Pārva*-*tī*, worshiped by the lion and by *Vishnu*.

* See note p. 3

† *Upaṇḍa samaya*.

May that glorious one (Chandra) prevail, who was born from the ocean of milk, an abode of all pleasant things, the pure and excellent. His son was Budha, and his grandson Pururava; whose son was Ayu, whose son was Nabha, whose son was Yayāti, whose son was Puru. From his line sprung Bharata, from whom descended Santanu, in whose line was born the great Arjuna. His son was Abhinavju, from whom sprung Parikshit.

From him the eighth in descent was *Nanda*, from whom the ninth was *Chakitya*. From him the seventh *Sripati*. . . . Then came *Uhaira*, an equal of kings; from whom sprung *Bijalendra*. The tenth in succession from him was *Vira Hanumati Rāja*, from whom the third was *Māyapuriska*.*

. *Sūri Deva Sripati*
 *Sri Pannamda sripa*

was an ornament among kings, a kalpa-vriksha to the learned, the beauty of his body was such as to draw down the Apsaras from heaven. He took to wife *Balidāsa*, in whom all virtues were bound up.

To him was born a son *Rāma Rāja* whose crowned queen was *Lakṣmīdāsa*.

He had a son named *S'ri Ranga Rāja*, who in penance surpassed his father. He obtained as wife the beautiful and virtuous *Tirumalāmbika*, in the same manner as Chandra obtained Rohini.

By *Tirumala Devi* were born to that king three wonderful sons.

The brave *Rāma Rāja*, who destroying all the hostile kings throughout the world, was ruling the whole globe after the manner of the primeval kings Bharata, Manu, Bhagirathi and others.

At sight of his liberality the kalpa-vriksha itself sank down

Tirumala Rāja, who was of great valour, the subduer of many hostile kings, then ruled the world.

He was a chief among the famous, who offering up the dried rice of the fame of his enemies as an oblation in the flames of his own fame, shone forth as the regent of all the points of the compass; who gilling the seven worlds with his fame raised it above the peak of Meru and caused it still to grow; who obtained the throne amid the blessings of Brahmanas, and ruled all lands.

From whom even the kalpa-vrikshas receiving gifts, and unable to keep pace with the fame of his liberality, retired to do penance on the banks of the heavenly Ganges; who for the sake of merit had made every variety of gift in Kocchi, in *S'ri Ranga*, in *Seshāchala*, in *Kanaka Sabha*, in *Achala* and other

* All this is very doubtful, as well as some other passages, the inscription being too indistinct.

holy places, as well as in many temples and sacred bathing places, the gifts namely of *kanaka dāna*, *śila parikṣā* and others, according to the śāstras.

His son was *Vistāṁbi*, of great fame and glory, receiving the benefit of the meritorious works performed during a long period by *Vengalāmba*, possessing power through the patronage of *Śrī Ranga Rāya*.

He had two wives, *Tiruvāṇa Devī* and *Katambā*, who shone forth like *Lakṣmī* and *Śhūdā* the consorts of *Vidura*, or as *Robini* and *Chitra Devī* the consorts of *Chandra*.

The stream of his fame, which took its rise in the liberality of his hands, resembling the beautiful rain-cloud, on the day of his coronation by holy Brahmins according to the sacred rites, flowed into the ten points of the compass; and by it was quenched the fire of the thirst of poverty experienced by the indigent.

Śrī Ranga Rāja

a protector alike of his own and the enemy's army, for he granted the latter assurance of peace as soon as they besought it, his fame was in all lands, and by all people he was praised as a great politician. Glorious through the favor of the *Lakṣmī* of heroism, lord of *Araṇḍipura*, master of all the world resting in the arms of *Aḍṣeśa*. A chief among kings, as celebrated in the field of battle as *Rāmabhadra*, possessed of many lofty titles, enjoying the benefit of the rites and ceremonies of many classes, foremost among the kings born in the *Ātreya* gotra, of immeasurable fame. Possessed of immense forces of well trained cavalry, revered for his learning, receiving obeisance from the *Rāja* and *Magadha* kings, like *Dharma Rāja* a master of politics, lord of *Kalyāṇipura*, a *Chakrīya* emperor, adorned with a crown that was brilliant with rubies. To the (?) *Kelāṇḍa* king like an elephant driver, to courtizans an only lover, possessed of many fortunate titles, of a pleasing fame

a Maanatha overcome with pleasure-yielding beauty, punisher of kings who break their word, extending his protection over the nine continents. A great king over kings, king of fortune, supreme paramount king, subduer of the three kings of a fame which towered above *Maru*, whose eyes were averted from others' wives, a terror to hostile kings, a slayer of the tigers those who asperse others, a *gandā* *Meruśa* to the elephants the hostile kings, a moon to the desert, praised with folded hands by the *Kūṣṭha*ja, *Bhāja*, *Kaṭṭinga*, *Karahata* and other kings, who salute him saying 'May you conquer, may you live long!'

This *Śrī Ranga Rāja*, a chief among kings, ruling the kingdom seated on his jewel throne; by his fame and policy putting to shame *Nriḡa*, *Nala*

Nabusha and many other celebrated kings; peised by all the Brahmans from the Bridge (*setu*) to mount Meru; having won the hearts of all from the eastern to the western mountains:—

In the Śaka year reckoned as *angā, anubara, vāya, vālu* (1606), the year Tārana, the month Kārtika, the bright fortnight, on the suspicious day of full moon, during a lunar eclipse;—presented on the banks of the river Pindikā, in the presence of the god Śrī Rāma, an abode of all good fortune, to Brahmans of many various names, s'ākhās, gotras and sūtras, famous for their knowledge of the vedas; the village of *Pushpālakṣṇa*, having another name *Baichapura*, situated in *Vāṇāṇḍa* and belonging to the *Sivama-saṁvāṇa* country.

It lies east from the worthy village of Marasamundra, south east of Bēsalahāli, south of Varadaṁṇapalli, south west of Dukṣṇapalli, west of Alika, north west of Bettanahalli, north of Surabhisapura, and north east of Kadatanamala grāma.

This fertile region, having watchmen and customs tolls, together with its four boundaries, is presented free of all imposts, together with the rights of *nidhi*, *nīśhapa*, *piśhina*, *sūka*, *sūḍya*, and *jala*; with the *akṣina* and *agnau** also; and along with numerous trees, ponds, draw wells, tanks, springs and gardens; to be enjoyed by many, descending from generation to generation in regular succession, as long as sun and moon endure; with power moreover to give away, sell or exchange.

This, on the application of the famous Bhairavendra—great grandson of *Soma Bairā*, who was like Indra a vanquisher of all his enemies, celebrated for his justice, a chief in the fourth race (Śūdra), a follower of the fourth s'ākha (!); grandson of the king named Bhairava, to whom all his enemies were subject; son of Baichappa, an ocean of good qualities; the creator of joy to the eyes of Nāchāṇḍa—did the king worthy of reverence from the learned, *Śrī Ranga Rāja*, surrounded by his *ṁrohiṭa* and other holy persons his friends, and by many learned men travellers through all the veda and vedānta; give, with presentation of a gold coin and pouring of water.

And moreover he divided the village into forty *vṛttis*, which Bhairavendra and the king Baichya received and distributed in order, to these Brahmans of many s'ākhās, names, gotras and sūtras, learned in all the vedas, whose names are here written:—(*Here follow the names, &c., of the 40 Brahmans*).

The verses in this *sāsana* of the famous *Śrī Ranga Rāja*, skilled in policy, a master of peaceful qualities, were by his order composed by the son of Sabbā-

* See note p. 2.

pati, a Drahma to poets and their poems. Ganappayichári, son of Viranna, engraved it on copper, by order of the king.

Of making a gift or perpetuating one, the perpetuating one is the best: he who makes a gift obtains *avarga* but he who perpetuates one obtains final beatitude. To maintain a gift made by another is twice as meritorious as to make a gift oneself: to resume a gift made by another is to lose the merit of all one's own gifts. Whoso by violence takes away land presented by himself by or another shall assuredly be born a worm in ordure for sixty thousand years. Land given to Brahmins is to kings as an only sister, neither may she be enjoyed nor ravished away (otherwise, nor subjected to taxation.) Merit is a common bridge for kings: this from age to age deserves your support, O Kings of the earth. Thus does Rámachandra beseech the kings who come after him.

S'ri Virúpáksha (in Kannaḍa letters.)

142 (xii). Tamra Śasana at Devanballi, date A. D. 1397.

3 Plates, 4 sides.—Kannaḍa Characters.

(The same as Ś'Ra Śasana No. 114, which see.)

143 (xiii). Tamra Sāsana at Kolar: date A. D. 1761.

2 Sides.—Kannāḍa Charsukya.

May Mallikārjuna Śaśani of Guru Parvata be invariable to us.

Sun,

Moon,

Wind,

Moon,

In the year 1683 of the glorious increasing Śalivāhana era, the year Viṣa, the month Chaitra, the 1st day of the moon's increase, Monday:—

May it be well.—Chittappa Śeṭṭi of Dyavarāyagutta in Bonggaluru, Kadasappa Śeṭṭi of Aralāyala in Amrta Sāgara, Vira Śeṭṭi of Nannāyala, Rāyanna Śeṭṭi of Dandāyala (customhouse), with other Desādharsa (Lingayats), both residents and strangers from the highways of the 56 countries; caused the following dāna sāsana (deed of gift) to be written and given to Gīri Śeṭṭi, son of Malli Śeṭṭi of Kāṣṭhā parvata in the Kōḷā country; for the benefit of the people of the 56 countries:—²

For the grains which are carried to and from Lāḷa-pyāḷa and other places, through the Kōḷā country by way of Bēḷigūḷa, for each load going either way by the high road and stopping at the aravara kūtṭa (palace custom house), we agree to give 1 ḷyāḷa, one ḷyāḷa in words. And this with sincere mind and soul and body, three times repeated with sincere voice, permanently and everlastingly,† to your sons, grandsons and descendants, as long as sun and moon endure, we agree to continue paying. After this manner may you enjoy and remain in comfort; in token of consent and agreement to which, we have written and given you this dāna sāsana.

To this let the sun, moon and other gods be written as witnesses. For a man's character is known to the sun and to the moon, to the fire and the wind, to the earth and the sky, to his own mind (or conscience) and to Yama, to day and night, to morning and evening, and to justice (dharma.)

To protect a gift made by another is twice as meritorious as to make a gift oneself. To seize upon another's gift is to lose all the merit of one's own. Land given by oneself is as a daughter, that given by one's father as a sister, that given by another as a mother; these it is unlawful to take for oneself.

²—nannāḷa sātā paratāḷa chēṭa ḍiḷḷu aṇṇāḷa dātāḷa māṇḍāḷa dātāḷa Kōḷāda sīma Kāṣṭhā parvatāḷa Malli Śeṭṭi kaddaru Śrī Gīri Śeṭṭinaru aṇṇāḷa dātāḷa aravīḷa bēḷigūḷāḷa kōṇṇaḷa kōṇṇaḷa dāna dāyaruḷa kōṇṇaḷa kōṇṇaḷa | aṇṇāḷa |

†—nēḷiḷa kōṇṇa kōṇṇaḷa | kōṇṇaḷa kōṇṇaḷa Śrī aṇṇaḷa dātāḷa dātāḷa dātāḷa dātāḷa.

Such is the copper *Sāma s'āsana*, written by the son of the Dodḍa Pyḍa Śiśubhega Gopālaya.

The signatures of the parties to this gift here follow in token of consent (*vyajñā*). 44 signatures in Kannada.

2 signatures in Mahraṭṭi.

144 (xiv). Tumara S'āsana at Kolar, date A. D. 1693.

2 Sides.—Tribute Chavachara.

San.

Libra.

Genes's.

Mart.

Kosa.

May it be well.—In the year 1690 of the victorious increasing Śālivāhana era, the year Bahudhanya, the month Jeshṭha, the 7th day of the moon's increase :—

Prāthvi Saffi, and the royal minister *Bhāṣhara*, possessors of garland-like strings of titles made illustrious by the name of each, worshippers of the lotus feet of Ganes'vara and Gaure's'vara (Siva), ever striving to subdue the modern sins of *Jambū-dvīpa*, abodes of fortune and wealth; together with other chief *ayyavali* and all the *sāhukāla*, and those of the 56 countries, both residents and strangers, from the four points of the compass; namely, from *Gūbēru*, *Hollēru*, *Tumakūru*, *Kallēru*, *Kāḍayan*, *Chitānipalli*, *Hulibēlu*, *Māgaṇṇi*, *Gaharāṇṇānipalli*, *Solēru*, *Tyānagandla*, *Bengahēru*, *Pēda Bālāpuram*, *Chinnā Bālāpuram*, *Galapāḷya*, *Jidipalli*, *Gudlibanda*, *Chāllagata*, *Karāripāṇḍyānipāḷya*, *Dīrangilottakota*, *Mādālapalli*, *Kohla*, *Māḍavēti*, *Kōḷakota*, *Mūsti*, *Bēgēdēru*, *Kūngandī*, *Pūngūndēru*, *Mādālapalli*, *Gauḍagallu*, *Śhivānagala*, *Mēḡṇṇiyimka'a*, *Pūngūṇṇa*, *Vayāṇḍattapalli*, *Kandigere*, *Chāṇāṇḡṇipalli*, *Hūḇēru*, *Haroti*, *Hīrēvēru*, *Aḡṇāṇḡala*, *Mattoḡṇṇu*, *Bāṇḍēvaram*, *Bāṇḍēvaram*, *Basavāṇḡahalli*, *Hale Jāṇēti*, *Hēṣa Jāṇēti*, *Gaharūru*, *Uṇḡahalli*, *Mūḡamāṇḡala*, *Śāṇṇē'sivara*, *Kūṇḡaripēti*, *Nāḡḡṇṇu*, *Māḡarāḡṇṇam*, *Kāṇḡḡi* and other places; gave the following general *s'āsana* to the Des'a, *Judra Virappa* of *Kohla*.

Whereas it was formerly agreed between you and us, that for all loads carried by bullocks or other animals of burthen, coming to *Kohla* either from the east or the west, we should pay you for grains, areca nut, chillies, spices, cotton cloths, blankets, ghee, oil, sugar and other such articles, at the rate of

4 pagodas for 100 loads according to the Government account; and for salt, or split grains, 2 pagodas for 100 loads according to the same account; and for loads brought by the Kiarachars, either east or west, 3 saunas 1 byala for 100 loads according to the same account; and for loads of other miscellaneous articles, 1 visa for each load: and you having enjoyed the same:—

And wharans now the Des'adaru from the four quarters assembled at the Yajepalli custom house, have agreed to sell their goods wholesale (or in the lot) while the counting is going on; we therefore authorize you either there or at your own place in Koldia to take a certain quantity (indefinite!), which may you enjoy,* and be in comfort, you, your sons, grandsons and descendants, in regular succession, as long as sun, moon and stars endure, bringing fame to this country. Such is the general s'asana given to you.

To maintain a gift made by another is twice as meritorious as to make a gift oneself. To resume a gift made by another is to lose all the merit of one's own.

Here follow 24 signatures in Telugu.

145 (xv). Tamra S'asana at Mulbagalu,† date A. D. 1431.

3 Sides.—Telugu Characters.

S'ri Prasanna Virūpākṣa.

Prosperity. May it be well. In the year 1353 of the victorious increasing S'alirāhana era, the year Sadāraca, the month Phālguna, the 10th day of the moon's increase; gifts having been made to this god *Prasanna Virūpākṣa* of a temple, a wall of enclosure, towers, gilded pinacles, a Manmatha tank, funds for the decoration, procession and display, agrahara villages, manjapa, a manṭha for mendicant priests, and for all other sacred purposes; by merit of *Gaja Beṭṭabā Deva Itāya Mahārāja*, son of *Vijaya Rāja Mahārāja*: the *Heggaḍe Devas* of the Vishnu Vardhana gotra, the sons of *Vaṇmayamma*, *Akṣaya Danṣyaka* and *Alādava Danṣyaka*, in order to obtain the merit of making gifts and all other kinds of merit, gave to the god *S'ri Prasanna Virūpākṣa*, to

* *Et prakāram appanā icchāhantīrni gamāni ā prakāram anubhaviṣṭa viṣṭīrni carint; yipōḍu chader dāṇḍa Darāmadūri Yajepalla baṇale āṇḍi nīku āṇḍhāṇḍu anna paṭale pāṇḍu. pūṇḍavāṇḍu nīku sarī yūṭa stāṇḍanāṇḍu āṇḍu sarī nīṇḍāḍu stāṇḍanāṇḍu āṇḍu sarī yī prakāram māḡavāṇḍu kōṇi &c.*

† Compare with 314 S'asana No. 116.

fame. Filled with benevolence, by the victory obtained in many wars his powerful arms were like the hands of the casket enclosing his world-renowned valour, and his waving sword was as a fetter binding the Lakshmi of victory to himself. His palace resounded with the humming of the bees flocking to the flowers of varied hue bount in the hair of the lovely ones who waited on him. His mind was as peaceful as that of the lady royal policy, like a stage was it for the display of the Lakshmi of valour, or a pleasure garden for her to rest in. Considerate of the welfare of the kings who sought refuge with him, skilled in the art of dancing and in the various modes of music, fond of engaging in argument according to the rules of logic, well trained in the rules of grammar, skilful in examination of the wisdom of the vedas, he was a casket for the gem of his mind, which was honoured by all the puranas. The world being trodden to dust with the troops of his *Kamadhaja* horses, having filled space with the groups of his victorious standards, an unequalled thunderbolt weapon in splitting the great rock the *Pandya* king, an adept at the game of war in overthrowing the *Tula* kings, a Bhairava in destroying the armies of *Jagat Deva*, like Yama in stringing his bow, *Vāya* in uprooting the brahms tree the king *Narasimha*, the favourite of the yoginis for satisfying the thirst of their lips with the blood from the heads of the *Kala* kings, a garuda in destroying with his sword the serpent the *Vengiri* king, master over *Mala Rāja*, a young elephant in breaking through the platoon grove the two armed *Kunta*.

Possessor of the city of *Talavarna* acquired by his own might, subduer of the *Konkanga* country, having easily overcome *Nojamburadi*, having gained possession of *Kolānapura*, having uprooted *Konakāra*, having terrified *Tarāyāra*, having passed beyond *Valhāra*, and caused *Kanchipura* to tremble; erector of numerous lofty temples, richly decorated, for *Pūjaya Nārāyana* out of the wealth acquired by his powerful arms, having filled the whole *Brahmāṇḍa* with his fame, punisher of the *Mulapas*, making war accompanied only by veteran troops . . . conspicuous in valour, *Srinant Tribhuvana Malha Bhujabha's Vira Ganga Vishnu Vardhana Paganala Deva*, protecting in the shelter of his mighty arms all the region lying between the *paṭiya* (lower) ghat of *Nengali* on the east; *Kongu, Cheram, Anamale* on the south; the *Dārakannūr* ghat road of *Konkanga* on the west; and *Sirimala* in the north:—*

* *Kamadhaja vīra vīra saubhāgya kuraṇa dharmajī vājayanama | vijaya bahubhāva bahubhāva
chakrabhāva vijay vājayanama | Pandya ganaga s' nīla vīrābhāva bhāva bhāva bhāva bhāva | Tula nīpīn
hīrāgaya vīrāgaya pāṇḍya rāja bhāva bhāva | Jagat Deva bala vājaya bhāva bhāva | vājaya bhāva
bhāva bhāva bhāva bhāva bhāva | Narasimha bhāva bhāva bhāva bhāva bhāva | Kuntal*

While—along with his queen;—May it be well. Beautified with all the marks indicative of fortune, a collection of all graces, a Lakshmi sprung from the milk ocean of *Baligera*, pure with an unspotted life, like the rays of the moon in raising the tide of love in *Vishnu Varadharma's* breast, like a lough of the *kalpa* vrishas to the learned men and others attendant on her, of a beautiful lotus face from which issued the nectar of excellent, pure, pleasing and reasonable words, having great joy in worshipping the lotus feet of *Pāruṣi*, her mind stored with knowledge as the womb of the earth is with gems, whose sidelong glances resembled the playful waves of the salt ocean, a crowning ornament of finished dancers, an amulet (or talisman) in preserving domestic order, to her fellow queens as a raging elephant, distinguished by these and many other titles: *Srīmat Piri Arasi* (chief queen), *Pattā Mahādevi* (crowned queen) *Srīmatā Devi*.—*Vishnu Varadharma Poyala Devi*, from his palace in the great city of *Vaidhanta*, was ruling the kingdom in peace and wisdom:—

In a lofty pile,^o adorned with all the signs of fortune, resembling the science of grammar for it too was based upon sūtras (otherwise lines); resembling the vedas for the number of feet in each line was fixed; resembling the waning of the moon (Śiva) in being adorned by Pārvatī (otherwise rare and large stones); resembling the Trī Vīkrama avatāra in prevailing by great strides (otherwise rising up directed by skill); resembling the four-faced (Brahma) who sprang from the lotus (this was an abode of Lakṣmī who loves the lotus); resembling Devendra (who has a thousand eyes) in dazzling the sight; resembling the great chains of mountains built up from the beginning on a firm foundation; resembling a lake shining with water-lilies; resembling Kālikā in being marked with the footprints of Śiva's bull (otherwise spots favorable to works of merit); in being free from the quality of tīmas (otherwise darkness); in being filled with pillars; in being free from the quality of rajas (otherwise dust); in being of great reputation; in being free from the

[illegible]

* All the studies in this review involve a play upon the words.

quality of satva (otherwise?) in being filled with lions and elephants (among the decorations); in being easy of access resembling the sea in its deep and peaceful interior; resembling mount Meru the resting place of Dhruva Rāya (having large chambers); resembling the circle of the moon in being filled with nectar (otherwise mortar); resembling the sun . . . ; resembling the sky adorned with stars (otherwise gems); adorned with numerous gilded pinnacles, towering up in innumerable storeys:—

Having with pious faith set up the god *Vijaya Nārāyaṇa*, from the white lotus of whose navel sprang Brahma the creator of the world, the brother to Bilabhadra whose power was exhibited in the flood of the river Yamuna turned back by the plough-share held in his mighty hands, whose breast covered with the round shining drops which fell upon it when the amrita was churned out resembled the sky adorned with stars, who in his boar form separated the waters of the ocean with a kick of his toe-nail and danced on the muddy floor of Pātāla, who was the ally of the Pāṇḍavas in releasing the world from its burden of giants, who as Trī Vikrama compassed the earth in a stride going up the running creeper which sprung up from the presentation water poured out by Bali, who as Devendra by various means destroyed the race of cruel rākshasas, who in the form of a tortoise took up the Mandara mountain which the world was unable to bear up when the gods and goddesses were churning, in whose capacious interior are enclosed all living things, glorious though his form is unknown, near and yet distant, absent yet ever present, deep and yet lofty, minute and yet immense, easy of approach, ever profoundly peaceful, limited and yet infinite, in the form of Param Brahma:—

Vishnu Varādhana Pagsala Deva, In the Śaka year 1030, the year Hevilambī, the month Chaitra, the 5th day of the moon's increase, Monday; in order to provide for the daily service, the divine decoration, and the ceremonies of the three watches of the gods *Śrī Vijaya Nārāyaṇa*, *Śrī Channa Kesava* and *Śrī Lakṣmī Nārāyaṇa*; for the support of *Śrī* Vaishnavas, of Brahmins, of learned men to write the prayers and songs, of garland makers, of dancing girls for illumination, and of all kinds of temple servants; presented with all due rites, the *śrāvaṇa*, together with the temple dues of god and goddess,* and the customs and tolls within the four boundaries of the *vṛttis* (or shares) he had made and presented with pouring of water at the

* *Devi devasvā bhāṣite arāṇa | śrī pādāvalī ādāri pāradāna pādāṇa vāṇi Vāṇipadaḥ |
kṛpā chatur sūta sūta pāṇāṇa sūṇa |*

sanct feet from the waste land of *Velapur*; 12 dwelling houses (?) in *Devadige nāḥ*; *Dasavanahalli* in that nāḥ; in *Kodigi nāḥ* 12 *śāstris* (?); *Nidugunda* with its villages; in *Abbidere Tagera nāḥ* 2 *śaṣṭhagala* (?) with villages; in *Bakari nāḥ* *Agulūru*; in *Yamana nāḥ* 12 *monas* (?); in *Bebu nāḥ*, *Kasabād* with its villages; in *Vyasa nāḥ*, *Bedagere* and *Dandegunahalli*; in those two nāḥs united, *Dacani-ru* with its four boundaries; in *Hiriga Mugaḍi* 5 *vittis*; these, with all the taxes, be presented with all obeisance at the holy lotus feet of *īṣṇu* who performed the *Trī Vikrama avatār*. And also certain monies and the offerings of the pious, be assigned for repairs of any cracks or injuries to the temple.

Moreover, besides these, *Śrī Viṣṇu Vardhama Pagsala Dara*, reckoned as the eleventh incarnation, in order to perpetuate his government and extend his dominion, presented the following lands, with observance of all due rites, in the presence of the god *Śrī Vijaya Nārāyaṇa*, to 120 *Bhāṭas* who should perform the great sacrifices, the oblations and offerings, *Hiriga Mugaḍi* with *Bilāmahalli*; to 21 *Bhāṭas* *Banagūru* and *Areyakutti* with *Koljubahalli*; to 32 *Śrī Vaiṣṇavas Nīgūru* in *Tigere nāḥ*.

Adored be *Nārāyaṇa*.

(The following appears to be a different grant, made subsequently).

His son, the chief king of the *Yada* race, of great fame, his valour his wealth, a lion in destroying the elephants the kings who foretake words of merit and walk in their own ways, was *Narasimha*.

From him, by his crowned queen (*paṭṭamahidevi*) *Aśvata Devi*, was born the great king *Balīkṣa*. He was a great hero, dispersing the darkness which had covered up works of merit he caused them to show forth, delighting in the sector which issued from the lotus feet of the god *Keśava*. Like as *Śiva* set up *śānti* which *Paśupatka* was in the act of bearing away on his shoulders, so establishing many works of merit which had been swept away in the rapid stream of the *Kali yuga*. Chief of the wrestlers in the field of battle is *Vīra Balīkṣa Bhūpa*. May the king *Balīkṣa* prevail, the protector of the whole world, to the white lotus of whose fame the world was as the ovary (?) shivering as the enchanter of cocksters, his doors securely fastened, his lodges filled with guards and archers, his ramparts high, surrounded with a moat—the lake named *Vāmadeva tirtha*. Being the favourite of *Vijaya Nārāyaṇa*, he gained the empire of the south; the champion who took *Uchchīṅgi*, which in length and breadth can be compared within the limits of the lower world to a second sky alone, and was celebrated in the three worlds; and afterwards, when *Pāṇḍya* cast himself on his protection, restored him his kingdom; thus

Chandra was a sovereign whose orders were worn by all kings as their crowns. From the ocean of that Soma vamsa sprang *Bakka* Mubhijati. Under the rule of Nala, Nabuoka and other kings the earth was *viyavanti* (tending towards a good king), but when Bakka reigned it became *viyavanti* (possessed of a good king.)

To this *Bakka Bhoja*, whose fame was like a pure lotus of unequalled fragrance and filled with nectar which opened to all the points of the compass, and on which the sky rested like a bee, was born a son, *Darikhara*, the raiser of the fortunes of his house, resembling in ability *Kamara*, the son of *Siva*. An ocean of morality, his dictates none were able to transgress, and the regions under his rule none were able to trespass upon.

He conquered *Chota*, *Kavala* and *Panchya*, obtaining a fame in the South, which was a mirror to his lotus face. His victorious expeditions, though made when the sun is brightest, caused the days to appear ever cloudy to the *Kavani*s (the wives of Muhammadans) through their blinding tears. O wonder! Even the kalpa and other beautiful trees did not obtain so great a praise from people, for he excelled the kalpa *viksha*, the Earth and mount *Neru*, each in its chief characteristic.

As *Rama* had *Sumatra*, so he had a minister *Mada Dandas'o*, who had been his father's adviser, and had with ease subjected all his enemies. He put to shame *Yugandha* in obtaining for his master the decoration of numerous chains of precious stones; and invading the territories of many powerful kings, stopped them in their haste to get away, and seized them alive (as a snake charmer does a snake). The *agrabhata*s he had presented were as ornaments on the face of the ladies the points of the compass, and like garlands of perfect pearls the Brahmins in them. The little lakes of the fears of those against whom he marched were absorbed in the dust thrown up by his armies, and they lost themselves in the great ocean of his fame.

To him, thus upholding the laws broken through by other kings, and protecting his subjects as his children, all the cultivators and merchants, with great joy, agreed to pay taxes as in the days of *Bharata*.

That all may understand, the particulars of these are here written in the *Naraya* language.

In the *Saka* year 1304, the year *Dvadubhi*, the month *Kartika*, the 10th day of the moon's decrease, Sunday; May it be well

. praised throughout the world, chief of men, as *Devendra* to all the points of the compass, five hundred *vira s'asana* distinguished by all good qualities, beautiful with a virtuous life,

incarnations of heroism, possessed of justice, humility and wisdom, protectors of the Kharajigs of the four quarters

promoters of fruitful works of merit, greatly revered, of strong patience, favorites of the mistress fame, exalted by the fortune of being distinguished descendants in the line of Baladeva and Vasudeva in the race of the moon, lords of *Abhaya*, men of virtue, men of prudence and discrimination, first of heroes, revered by all, superintendents of all the works of merit and demerit in the southern Varnasî, abodes of all virtues, a capital for great kings, the birth place of many people, the fragrance of the jasmine, with these and other titles, worshippers at the lotus feet of the gods Ganes'vara and Gaures'vara : from *Vijayanagari*, *Hastinacuti*, *Dorasamudra*, *Gutti*, *Puugundi*, *Adabari*, *Udagyiri*, *Chandragiri*, *Mudavayi*, *Kanold*, *Padavilla*, *Chadurangaipattana*, *Mangalâru*, *Birahâru*, *Honnâvara*, *Chamshâru*, *Aruga*, *Chandragutti*, *Arâkera*, *Hutigera*, *Nalugally*, *Chamutanakallu*, *Tarigoballu*, *Jurani*, *Sarikotte*, *Talakalambi*, *Singapurttana*, and other places, the pettas under their control ; all the cultivators (*bedaru*), the companies of merchants, the *manamuri danga*, and all the receivers of village dues (the village servants)

having assembled in the presence of the two lotus feet of the god *Venupâksha*, and set up the diamond elâmaras, having seated themselves and come to a common agreement :—To *Madaya Dandavâpaka*, the *mudâ pradhâna*, the promoter of merit in the Kâli yuga, the upholder of justice, the door of virtue, being appointed for the management of the affairs of the 56 countries, we have with great joy presented the *Prâthma Shâsthi-shlo* (majority of the kingdom) and the *Dvâda shâsthi* (the dues payable by each class).

The annual dues are as follows : Immovable property : for light assessment villages 1 *byâle* per *gadyâna*, for villages cultivated on half share, 1 *byâle* per *gadyâna* according to the rent payable in money ; for rice and grain 2 *hala* per *Managhalga* for government and private shares united. Particulars of the dues payable on grain carried by pack bullocks : for the *nava ratna* (? nine kinds of grain) 2 *fanams* per *gadyâna* reckoned on the price. Perfumes : fresh camphor 1 *hâga* per *kurufu* ; *junng* (?) 1 *byâle* per *kurufu* ; musk 1 *byâle* per *tola* ; the red flower *crocus sativa*, 1 *hâga* each ; dark sandal chips 1 *adga* per *tola* ; sandalwood 1 *hâga* per *tola* ,
wedding cloths 1 *visâ* ; white cloths 50 pieces to a *malavi*, 1 *adga* ; silk cloths 1 *adga* per
raw silk, 1 *hâga* per *tola* ; spun cotton 1 *adga* per *malavi* ; cotton 1 *hâga* per *malavi* ; wool, 1 *hâga* per *malavi* ; sack cloth 1 *visâ* per piece (*patte*) ; rugs and carpets 1 *hâga* per *malavi* ; pal-

myra leaves (for writing upon) 1 *hāga* per *malatī*; *gōmī* 1 *hāga* per *malatī* of pieces. Grains: for these six kinds, *nellu*, *jala*, *rāgi*, *navane*, *laragu* and *sive*, 1 *byāle* per load. Split grains: *godhī*, *kaule*, *ellagase*, *kusabe*, *hesaru*, *addu*, *togari*, *kuruvalli* and other pulses, 1 *hāga* per load. A load of rice 1 *byāle*; a bullock load of untaxed grain from other countries 1 *hāga*; a load of buffalo ghee 1 *adda*; a load of salt 1 *byāle*; a load of jaggery 1 *hāga*; a load of sugar 1 *adda*; a load of areca nut 1 *hāga*; a load of betel leaves for chewing 1 *hāga*; a load of chillies 1 *adda*; turmeric, garlic, cummin seed, fennel, greek, mustard 1 *hāga*

1 *hāga* per cartload; green ginger
per load; dye seeds 1 *hāga* a load; all other kinds of seed 1 *hāga* a load;

Betel vines 1 leaf daily per row; areca nut trees 1 nut daily for each line; timber 1 *byāle* a cart load; straw and firewood 1 *byāle* a cart load;

Country bred horses 1 *byāle* a *gadyāna*; elephants 1 *hāga* per *gadyāna*; camels 1 *byāle* a *gadyāna*; female servants 1 *byāle* per *gadyāna*; carts 1 *byāle* per *gadyāna*; bullocks 1 *byāle* a head; buffaloes 1 *hāga* a head; goats, sheep and other such cattle 1 *vise* according to the excise rate; servants 1 *hāga* a year for each person; chargers of the troopers 5 *pana* a year for each horse; great officials, from 10 up to 100 *honna*; field slaves (*jīgara*) 1 *pana* a year for each;

These various dues whose desires happiness will pay. Whoso opposes and refuses baser than the lowest menials.

Virtue is of more merit than a thousand horse sacrifices.

(Signatures in Kannuṣa characters.)

Sōlu Mālcyaṣaru.

S'rī Ganes'vara Nares'vara Devaru.

147 (xviii). Tamra S'asana at Belur, date A. D. 1262.

5 Plates, 8 sides.—Devanagari Characters.

May the boar form of Vishnu protect, who smiling beheld Lakshmi mount upon the world, taking it for a budding lotus, when, supported on his long trunk resembling the stem of a lotus in the lake, it sparkled with the play of its ocean waves.

From the lotus navel of Vishnu, whose locks were illuminated by the rays of the jewels in the thousand heads of the serpent on which he reclines, issued Brahma, the creator of all things movable and immovable, on whose countenance Sarasvatī dwells, a female swan in a group of lotuses. Then was born the possessor of the bow and arrows composed of flowers (Manmatha), adored by all the groups of deities. From Brahma's mind came forth a son Atri, resembling Śiva save in his three eyes, of great wisdom. From him sprang Chandra, a friend to the ocean in raising its tides, a crust jewel to Śiva the enemy of the three cities (of the rakshasas) and the guru of the world. Since Buddha was born to Chandra, Manmatha wanders over the world discharging his arrows at random.

In this fortunate race was born Yada, chief of the mighty, illuminating all the points of the compass with the increase of his fame. Then was born the king Sata, who purified all the points of the compass, washing them clean with the great ocean of his fame.

He, once on a time, being in Śāśāpura, going to pay adoration to Tarsavikā the goddess of his family, drew near to a rishi abstracted in penance, when a tiger appeared. Enraged at seeing them, its eyes glaring forth like flames, its waving tail lashing all the points of the compass, its claws as sharp and long as razors, it roared upon the nuni. On this, the nuni saying in the Karmāṇa language 'Hoy Sata', gave him an iron rod, with which he quickly slew the tiger. Afterwards, the tiger having obtained svarga (?), its eyes being closed in rage, it became the sign on the banner of all the kings of that race. All his descendants also from that saying were called Hoyasalas, just as from Yada they were formerly called Yādavas.

In that race was born Vinayāditya, who with his hands caused the lotus of the world to open. From him was born the king Eraganga, flooding the earth with the water dropping from the temples of his towering lusty elephants, a great victor in the field of battle. From him was born Vistara, who seemed as if his own original (or a divine incarnation), protector of all the world, surpassing by his valour the fame of Indra's conquest of the points of the compass. From him was born Navastaka, who reduced all his enemies to servitude with the unsparring edge of his sword, and fulfilled the desires of all who sought his bounty.

His son was Balāḍa, whose enemies are even to this day thrown into a fever on hearing his name whispered in their ears, whom his subjects have not yet forgotten as the granter of all their desires, with whose fame the heavenly Ganges still contends for the superiority, renowned for his destruction of the Malles of the hill forts (*giri durga*).

From him was born *Nrisimha*, possessor of no less fortune than his father, an abode of all good qualities, honored beyond even his own desires, a lion skilled in striking down the elephants his enemies. When he became king, the earth brought forth on all sides without sowing, not forced by labor but through love of his goodness. His sword, which was stained with the brains of mighty and powerful kings beheaded by him, he cleansed in the river of the blood of elephants, camels and by bringing forth the Chola king who had been overwhelmed under the clouds of dust raised by the march of hosts of enemies, and setting him up again in power, gained great renown, as the setter up of the Chola king, the overthrower of the Pāṇḍya king. The whole region in front of his fields of battle was strewn with elephants, horses, and footmen

His son was *Soma*, who charmed the ocean of his enemies with the Mandara mountain of his right arm, whose valour laughed at that of gods and Daityas. Through fear of him all kings left their thrones—terrified by the tramping of the troops of his lines of horse, by the twanging of his powerfully drawn bows, by the war cries of his hosts, by the dreadful sound of his great drums which burst open the doors of the hearts of his enemies—and concealed themselves in forests, living in huts made of branches, or in the hollows of trees. His chief queen was *Īḍḍi*, an abode of all pleasure, adorned with all rare qualities, a jewel among women, an ornament to the world, to move in the neighbourhood of the brightness of whose face-ails made the wives of other kings honorable (1); she shone like the moon in the rays of her moonlight fame.

To her was born the king *Narasimha*, whose gifts put to shame the *kālpavriksha*, whose possessions put to shame *Devendra*, whose fame put to shame the heavenly *Ganges*, whose increasing wisdom put to shame *Īrīhaspati* the guru of the gods, whose power put to shame *Śiva* with the bull for his vehicle, an eye in his forehead and terror in his decrees, an abode of all good qualities. Which king *Narasimha* was as a banner of victory to the three worlds; when his heart was set upon war with mighty enemies, the courtizans of *avarga* at once decked themselves for the crowd of kings who would fall before him. Which king in the field of battle burst through, and through the lines of elephants, cutting in places horses and horsemen, breaking into fragments the groups of chariots on which are mounted valiant warriors, whose heads he smites off. Who with great joy fulfils the desires of all, whose sharp sword-edge is a creeper spreading into all the world, this *Narasimha* is supreme ruler of all the earth, a lion to the herds of elephants his enemies.

Of a pure and marvellous career, entitled to all honors in the highest degree, like the rays of the sun in dispersing the darkness his enemies, *Navasinha Mahipala*, whose dominion was like the earth surrounded by the ocean, whose pair of lotus feet were brightened as in an illumination by the rays from the thick set jewels on the crowns of his tributary kings, dwelling in his own *Hogeda* country, in the royal city of *Dorasamudra*, an abode of all fortune, in the kingdom bestowed upon him with affection by his father and filled with all royal wealth:—

In the *Shaka* year 1184, the year *Durmati*, the month *Chaitra*, the 12th day of the moon's increase, Monday, gave, at the time of making various gifts, the village named *Beldra*, belonging to the *Kalkani* country, together with its well known boundaries, and the associated villages, and with the *ashta-bhoga-tejas-sitinyas* rights of *nidhi*, *nishchaya**, *tapika*, *darwan*† and all other rights.

There was a valiant commander *Fishau*, an ocean to the gems of fortune and fame, related to the friend of the ocean (*Chandra*, i. e., he was of the lunar race). He had a wife *La*, an abode of all good qualities, as devoted to him as moonlight to the moon, skilled in drawing to her the hearts of all. From him was born the commander *Perumala*, a Yama to the groups of proud enemies, by his liberality outvying the emperor *Bah*, in justice *Dharma* *Raya* himself, whitening the world with the brightness of his pure unequalled fame. His form, pure as the rays of the moon, gave joy to all, his fame purified the three worlds like the stream of the heavenly *Ganges*, his speech was as the breeze from the *Malaya* mountains rejoicing the hearts of the weary, a *chintamani* to all who sought his beauty.

To this *Perumala*, an abode for the love of *Rama* and *Krishna*, in the constant enjoyment of *Lakshmi*, born in the *Atri-varma*'s, a great favorite with his sovereign, *Navasinha Mahipala* presented the village of *Beldra* for the purpose of making it an *agralara*.

And that *Perumala* *Danjanatha*, naming that village *Hogeda Navasinhapura*, and forming it into 86 *vittis*, gave it with pouring of water to Brahmins of many gotras, versed in the *Rig*, *Yajus*, *Sama* and *Atharva* *vedas* with the *vedangas*, and *pandits* in all branches of learning.

The particulars of this, to the same effect, are given in the *Kannāda* language, that all may understand.

May it be well.—The protector of all lands, praised by all the learned, the abode of all good qualities, the favorite of earth and fortune, impossible to be possessed by fear or avarice, the king of kings, the supreme ruler, lord of

* See note p. 8.

† *Ta'dha*, pools; *darwan*, groves.

the city of *Dairāvatī*, the sun in the sky of the Yādava race, a crowning ornament to the wisest, king over the *Māla* rajas, remover of the distresses of those who take refuge with him, of a brilliant fame resembling the dazzling thunder-bolt, a *gaurā śharuṅga* to the chief of the *Mālegas*, the invincible hero, a sun to the darkness his enemies, the sole champion of the world, the hero of the field of battle, obtainer of fortune on *S'mivāra* (?), wise as *Bṛihaspati*, *Malla* (wrestler) of the hill forts, splitter open of the hearts of his enemies, in war a *kāma*, in conflict a *śhima*, a lion to the elephants his enemies, opener of the waterlily of the Yādava race by the moonlight of his beauty, destroyer of the *Māgara* kingdom, setter up of the *Chola* kingdom, overthrower of the *Pāṇḍya* kingdom, *Nissanda Pratāpa Chakravartī Hoysala Bhujā Bala Ś'ri Vira Narasiṃha Devarāsi*;

In the Śaka year 1184, the year Darmati, the month Chaitra, the 12th day of the moon's increase, Monday; presented the vṛtti *Beltāra* of *Beltūra* in *Kāśāwari nāl*, and the villages on that channel, *Hālehalu*, *Māṇṇakere*, *Gaṇḍyāhalā*, *Ilamāḍanahalli*, *Aryahalli*, *Kaṇṇimāhote*, *Nāṭigera*, *Devahalli*, *Kopṇa*, *Genasamādra*, *Nāyakittirighalli*, *Kalivēpa Sāṭaragṇakere*, *Bāṇmāḥkṇa Māḍiyahalli*, *Chakkāna Kōḍiyahalli*, *Yeriyahalli*, *Kaseraṇakotṭe*, *Dāsanaḥalli*, *Karavahalli*, *Nerīlakere*, *Duggadōḍḍanahalli*, *Yalaggaratigere*, *Kariyājijānahalli*, *Bōlakalli*, and *Migayyahalli*, these being the principal, together with the well known boundaries, and (here follow a number of detailed measurements and dues thereon payable from the above) (presented) to his dear friend (*manomitra*) *Perumalla Daṇḍandyaḥa*, with pouring of water, for the purpose of making an *agrāhāra*, together with the *aṣṭa-bhoga-bhōja-svāmya* rights of *nāḍī*, *nāḥṣepa*, *taḍḍā*, *śrōṭṭa* and all other rights.*

May the gift made by the king *Narasimha* endure as long as the earth and mountains, as the sun and moon.

To tax a rent-free village is to incur the guilt of slaughtering a crore of cows: removing the taxes laid on a village will procure the highest heaven. Of making a gift or perpetuating one, the perpetuating one is the best: he who makes a gift obtains *svarga*, but he who perpetuates one obtains final beatitude. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Merit is a common bridge for kings: this from age to age deserves your support, O kings of the earth. Thus does *Rāmachandra* beseech the kings who come after him.

Great prosperity attend it. Fortune.

Ś'ri Vira Narasiṃha Devaśya.

* See note p. 273.

148 (xix). Tamra Śāsana at Belur, date A. D. 1278

3 Plates. 4 sides.—*Descriptive Characters.*

May the bear form of Vishnu protect, who smiling beheld Lakshmi mount upon the world, taking it for a budding lotus, when, supported on his long neck resembling the stem of a lotus in the lake, it sparkled with the play of its ocean waves.

From the lotus navel of Vishnu, whose locks were illuminated by the rays of the jewels in the thousand heads of the serpent on which he reclines, issued Brahma, the creator of all things movable and immovable, on whose countenance Sarasvatī dwells like a female swan in a group of lotuses. Then was born the possessor of the bow and arrows composed of flowers (Mamatha), adored by all the groups of deities. From Brahma's mind came forth a son Atri, resembling Śiva save in his three eyes, of great wisdom. Afterwards from the eyes of Atri issued Chandra. In whose line was born Yama, chief among the mighty.

Afterwards was born Śaśa, an ornament to all the line. He being in Śaśaśipura, was doing obeisance to the rishi in the temple of the goddess Vasantika in the forest, when a tiger came forth filled with rage; which that king, who was as brave as a lion, speedily slew, the rishi having said to him in the Karyā language "Hoy Śaśa", and gives him an iron rod.

The tiger then obtained svarga, its eyes still open with rage. And it became the sign on the banner of all that line.

In that race was born Viśagaditya, a great king, who with his arms caused the lotus of the world to open.

Then was born Hṛayaṅga, flooding the earth with the water dropping from the temples of his towering lusty elephants, a great victor in the field of battle. From him was born Viśva, a protector of all the world, an abode of all justice, who speedily subdued all inferior enemies and seized their kingdoms. From him was born Narasiṅha, from whom was born Viśa Ballāḥa, revered throughout the world. From him was born Narasiṅha, who set up the Chola king, and thereby gained great renown.

From him was born Soma, whose power laughed at the gods and rākhaṣas, who had churned the ocean of his most powerful enemies with the Mandara mountain of his right arm. His chief queen was Bījāḥ, an abode of all pleasure, adorned with all rare qualities, a jewel among women, an ornament to the world, to move in the neighbourhood of the brightness of whose toe-nails

made the wives of other kings honourable (9) ; she shone like the moon in the rays of her moonlight fame.

She bore the king *Nṛsiṃha*, whose gifts put to shame the *kalpa-vriksha*, whose possessions put to shame *Devendra*, whose fame put to shame the heavenly *Ganges*, whose increasing wisdom put to shame *Bṛhaspati* the guru of the gods, whose power put to shame *Śiva* with the bull for his vehicle, an eye in his forehead and terror in his decrees, an abode of all good qualities. Supreme is *Narasimha*, the ruler of the world, a lion to the herds of elephants his enemies.

Narasimha Mūlhapāla, possessed of all the highest titles, dwelling in his own *Hoyśala* country, in the royal city of *Devaramudra*, an abode of all fortune, in the kingdom bestowed upon with affection by his father and filled with all royal wealth*:—In the Śaka year 1200, the year *Bahudhānya*, the month *Māgha*, the 14th day of the moon's decrease, Monday; in the course of making various other gifts; the village named *Hēbbāla* in the *Kongu nāḍi*, together with its associated villages, assessed at a rental of 648 pagodas; in order to provide for the taxes which the *Kuruvā* people resident in *Kūśī* had to pay; for the alms and charities expenses; for the distribution of food and other religious works; *Narasimha Deva*, who was the security for maintaining the worship of the god, presented to the god *Vīśveśvara* and to those dwellers in *Kūśī*, with pouring of water.

To the same effect in the *Kannāḍa* language, that all may understand.

May it be well—The protector of all lands, the favorite of earth and fortune, the king of kings, the supreme ruler, the lord of *Devadrūṭi*, the son in the sky of the *Yādava* race, a precious jewel protecting all, king over the *Malē* *rajas*, *ganā dharaṇḍa* of the *Malē* chiefs, the unshaken hero, the sole champion of the world, the assisted hero, *Malla* of the *Śānivīra* *Siddhigiri-durga*, in war a *Rāma*, a lion to the elephants his enemies, utter destroyer of the *Magara* kingdom, setter up of the *Chōla* kingdom, overthrower of the *Pāṇḍya* kingdom; *Nissanka Pratāpa Chakravartī Hoyśala Bhāja Bala Śrī Vīra Narasimha Devarasa*,

In the Śaka year 1200, the year *Bahudhānya*, the month *Māgha*, the 14th day of the moon's decrease, Monday, having settled the *Hēbbāla* writtle, bestowed *Hēbbāla* in *Kongu nāḍi*, with the villages on that channel, according to the rules for giving *sāsanas*, with enjoyment for three generations, yielding 232 pagodas, (&c., particulars of the rentals,) altogether 648 pagodas; to

* *Sayan samantagrāmaṁśi-śāhite Narasimha mūlhapāla sūktiya-Hoyśala-maṇḍale nēttāla-lakṣaṇa-sāsanaṁ-ṛajam sajanaka-prasa-patish/hāpāte-grāha-rājyasaṁpadam-Devaramudra-dhikṣaya-śija-rājadhānīni añḍāṁṇaḥ*

provide for the taxes which the residents from all parts in *Vāraṇasī* must pay to the *Turakkus* (Muhammadans); for the daily offering to the god *Viśveśvara*, for the *chatra*, the distribution of food and all other religious works.

That *Narasimha Devanaga* having divided it into writs, remitted the taxes and *gopālakāṣa* (?), and freed it from all imposts, presented the village named *Ubbuḍa*, within the *Konga vād*, assessed at an annual rental of 646 pagodas; for the residents from all parts in *Vāraṇasī*, and for the daily offering to the god *Viśveśvara* and for all other religious works; to endure as long as sun, moon, stars and sky.

(Some illegible.)

S'ri Vira Narasimha Devaṣya.

149 (xx). *Tamra Śāsana at Hassan, date A. D. 1235 (?)*

3 Plates, 4 sides.—*Māndī Nāgarī Character.*

(The plates are cracked and very indistinct.)

May *Ganapati* grant protection, the son of *Īlāva*, having the face of an elephant, a sun in dispersing the darkness of difficulties. May the adorable original *Śoora* form of *Viṣṇu* grant prosperity, by whom being embraced the Earth greatly rejoiced.

From the ocean of milk was born *Candra*, the younger brother of *Lakṣmī*. In his line was born *Yadu*, by whom, worthy to rule, the world was blessed as the ground is blessed by the rainy season.

Afterwards in that race was born the king *Saṅgama*, freed from the heap of sin. His sons were *Harikara*, *Kampa Rāja*, *Dakṣa Mahipati*, *Māraṇṇa* and *Muddapa*.

(Some illegible.)

valiant as *Arjuna* among the *Pāṇḍavas*, he mounted one of the regent elephants at the point of the compass and set out on an expedition of victory; dreadful as *Yama*, many kings fell before him as he thus marched forth; the *Kontaka* king suffered great disgrace; the *Ghurjaras* were seized with trembling; the *Kāṇḍiṇjas*, *Audhras* and *Kāliṅgas* were defeated.

king of kings, supreme ruler, victorious in battle with many kings, possessed of all titles, chief over mighty kings, a terror to hostile rulers, a godlike protector of the Hindu rajas, adorned with all royal wealth.

His capital city was *Vijaya(nagara)*

His chief queen was *Chandrakutika*, adorned with all good qualities, her heart fixed on the lotus her husband, resembling Sachi the consort of Indra, or Savitri or Chhaya

in song and music excelling the apsarās

By her he had a son, a punisher of the evil and protector of the good, in the form of Hariharā

In the Śaka year computed as *candra*, the year Yuvā, the month Mārgashīrā, the 5th day of the moon's increase, an auspicious day, the mahā purnamī; on the banks of the *Tungabhadra*, in presence of the good *Vīrāpāksha*, the giver of happiness; the beautiful village of *Kanchanāli*, fertile with crops, having acquired the name of *Harīharapūra*, situated in *Kunchabadda*, a place of merit, within the limits of *Narasimhapūra*, west of the celebrated *Hobleshāli* east of the *Shaila* peak,

near *Madrachala*, on the north side and near to *Dodda Betta*; together with its associated villages *Kozanelli*, *Shigamāhelli*, *Bairāhelli*, and *Kanchanāhelli*; has been presented to son of a Brahman of the *Yajña* śakha

The king *Haribhoga*, excelling *Bṛhaspati* in wisdom, made this gift on a 7th day, a *śukravārā*, to endure as long as sun, moon and stars, with presentation of a gold coin and pouring of water; together with the *nīlā* and *śilāhara*, as long as sun and moon endure.

The four limits of that excellent *agrahāra* are for the general benefit here written in the *Māgadhī* language.

(*Maṅgla*)

Of making a gift or perpetuating one, the perpetuating one is the best: he who makes a gift obtains *svarga*, but he who perpetuates one obtains final beatitude. Land presented to Brahmanas is to kings as an only sister, neither may she be enjoyed nor ravished away, (otherwise, nor subjected to taxation). Merit is a common bridge for kings: this from age to age deserves your support, O kings of the earth. Thus does *Rāmachandra* beseech the kings who come after him.

Śrī Vīrāpāksha (in *Kannāḍa* letters).

150 (xxi). Tamra Sāsana at Hassan, date A. D. 1498.

3 Plates, 4 sides.—Kauśī Nāgarī Characters.

Adored be *Saṃbhava*, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds—Supreme is the lion that huzzes around the temples of Viṣṇu, which resembles a heavenly drum sounding for the removal of difficulties. Adored be the Bear, which as in sport tossed up the earth, bristling with its plants and trees as if pleased to hurrification with the game.

There was a king named *Saṃgana*, a cluster of good qualities, a moon in raising the tide of the ocean of happiness.

His son was *Buḥka Rāja*, in whom the world became possessed of a good king, who by his excellence obtained the title of *Rājendra*.

To the great king *Buḥka Rāja* was born a son *Harikara*, as to *Siva* was born a son *Mahāsana* from *Gauri*. He having acquired the city named *Vijaya*, became the sovereign of all the lands surrounded by the ocean.

(Some illegible)

His son was *Dava Rāja*, devoted to the protection of his subjects, under whose orders were all hostile kings reduced. While this king *Dava Rāja* was ruling the world, the creeper of his fame spread through all the earth, and rising to *svarga*, deified *Davendra* and the groups of deities.

Dava Rāja shines forth as ruler of the undivided world, having smitten down all his enemies with his might, and having adorned the Brahmins. Of a mighty command emulating that of *Indra* and the other regents of the world, his wealth and power surpassed theirs.

This great victor in battle and slayer of his enemies, at the time of his coronation, having distinguished a village with his own name, presented it to some chief Brahmins, celebrated throughout the world for their learning, having firms like deities, versed in the *vedas* and *sāstras*, devoted to the performance of the six great rites, having overcome their passions, and continually praising God in their minds.

May it be well.—The year 132(28) of the victorious increasing era being current, in the year *Vijaya*, the month *Kartika*, the 10th day of the moon's decrease, Monday, the *Bhadrapada* (nakṣatra), the *Prīti* yoga and *Rava* karana; at the conjunction of all these auspicious signs, *Srinan MahārājāDārāja Paramesvara Sri Vira Pratāpa Dava Rāja Mahārāja*, at the time of his

coronation,* made a gift of an agrahāra, containing Vṛjīśa, distinguished by his own name as *Pratāpa-Deva-Rājapura*, in the *Ellāśhara lakeṭra*, on the banks of the *Tṛugaśhaleṭra*, in the *Devalakṣa* (mountain), in the presence of the god Śrī Virūpākṣha, to Brahmins versed in the vedas and śāstras, with presentation of a gold coin and pouring of water, to endure as long as sun and moon.

The names of the Brahmins who received Vṛjīśa are here written. (The names, tribes, &c., of 32 Brahmins follow). Of this newly acquired agrahāra of *Pratāpa-Deva-Rājapura* are these Brahmins the Nigṛī, the great yogis who have been separately described above.

The description of the four boundaries of the agrahāra given by us is here written in the language of the country that all may understand.

Description of the four boundaries of of *Handigamaśhalli*, the coronation agrahāra of *Śrī Vīra Praveśha Devarājapura*:—The large rock standing at the level of the water in the middle of the head of the *Handigama* tank; thence west, the stone planted in the middle of the pond at foot of the western hill; thence east, the line of stones set up south of *Naivēśhalli*, and the stone inscribed with a Buḡa and a crocodile; thence east, the large watercourse running north-east from the southern bank of the stream in the great forest; thence east, the buffalo swamp west of the stream at the north-east gate; thence north (and so on the details being very tedious).

Such is the *dharmasādhanas* of the coronation agrahāra *Pratāpa Deva-rājapura*, within the four limits of *Handigama-kōra*: presented with the *aśṭa-lagadā-prasādāṅga* rights of *mādhya*, *nishēpa*, *jala*, *pāsāṇa*, *phāṇa*, *āṅghra*, *śikṣi* and *sādhya*†; with freedom from customs duties, money taxes, and all other imposts; at the auspicious time of coronation, in the *Pampya lakeṭra*, in presence of the god Śrī Virūpākṣha, with presentation of a gold coin and pouring of water.

Merit is a common bridge for kings: this from age to age deserves your support, O kings of the earth. Thus does Rāmachandra beseech the kings who come after him. Land presented to Brahmins is to kings as an only sister, neither may she be enjoyed nor ravished away, (otherwise, nor subjected to taxation). Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

Ś'ri Virūpākṣha (in Kannaḍa letters).

* Puṇḍarikākṣha coronation.

† See note p. 2.

III.

VARIOUS INSCRIPTIONS,

From Original Sources.

151. *Tamra Śāsana at Mercara,** date A. D. 466.

3 Plates, 8 in. x 5½ in., 4 sides. *Script, an elegant.—Pāṇini's Hoṭe Kannaḍa Characters.*

May it be well.—Success through the adorable *Parasurāma*, resembling (in colour) the cloudless sky.

A sun illumining the clear firmament of the *Jāhnavi* (or *Ganga*) *kula*, distinguished for the strength and valour attested by the great pillar of stone divided with a single stroke of his sword,† adorned with the ornament of a wound received in cutting down the boats of his enemies, of the *Kauvājuna* gotra, was *Srinān Kongaṇi Mahādhirāja*.

His son, inheriting all the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only through his excellent government of his subjects, a touchstone for (testing) gold the learned and poets, skilled both in expounding and practising the science of politics, the author of a treatise on the law of adoption,‡ was *Srinān Mahānava Mahādhirāja*. His son, possessed of all the qualities inherited from his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans, was *Srinān Hari Varma Mahādhirāja*. His son, devoted to the worship of Brahmins, gurus and gods, having humbled himself at the feet of *Nārāyaṇa*, was *Srinān Viṣṇu Gopa Mahādhirāja*. His son, with a head purified by the pollen from the lotuses the feet of *Tryambaka*, having purchased his kingdom by personal strength and valour, daily eager to extricate merit from the thick mire of the *Kali* yuga in which it had sunk, was *Srinān Mahānava Mahādhirāja*. His son, the beloved sister's son of *Kṛṣṇa Varma Mahādhirāja*,—who was the sun to the firmament of the auspicious *Kadamba kula*,§—having a mind illuminated with the increase of learning and modesty, of indomitable bravery in war, reckoned the first of the learned, was *Srinān Kongaṇi Mahādhirāja*.

To *Vandavāṇḍi Bhaṭṭara*, the disciple of *Uṇṇavāṇḍi Bhaṭṭara*, who was the disciple of *Janāvāṇḍi Bhaṭṭara*, who was the disciple of *Śaṭṭhaḍra Bhaṭṭara*, who was the disciple of *Akṣhaṇḍa Bhaṭṭara*, who was the disciple of *Gaṇa-chandra Bhaṭṭara*, of the *Koṇḍakundāvara*, the line of gurus to the *Deṭṭa*

* For the simile see *Indian Antiquary*, I, 332.

† *Śaṭ-khaṇḍa-gaṇa-praśāṇa-khaṇḍa-mahā-sila-stambha-tubha-kula-parasuramāraṇya*.

‡ *Dattaka-sūtra-vyākṛti-prajñāna*.

§ *Srinān-Kadamba-kula-gaṇa-gaṇa-viśākhā-Kṛṣṇa-Varma-mahādhirājya-pra-gaṇa*.

(? adopted son) named Avinīta;* in the year 388, the month Māgha, Monday, the nakshatra being Svāti, the fifth day of the bright fortnight: (the village) named *Badageguppe*, situated in the middle of the *Eṣṇāś* Seventy, in the Pōṇḍ Ten Thousand, being obtained by *Avinīta Mahādākinīja Bhadratta*, minister of the sovereign of all the continents, for the *S'ri Vijaya Jinalaya* of *Talavāna-nagara*,—assigning twelve *kanḍugas* in each of the six associated villages, *ambali* and the *tala vitti* of *Talavāna-pura*, twelve *kanḍugas* in *Pogazigere*, and twelve *kanḍugas* with the enjoyment of royal rights in *Pirikera*,—he presented the charming (village).†

The boundaries of the village of *Badageguppe*:—east, a red stone, *Gajasele*, the *Satti* post at the junction of the three paths of *Karivalli*, *Kottagara* and *Badageguppe*: south-east, a bank covered with *bandhuka* bushes. Then the southern boundaries, a thicket of milk-hedge, a *balkani* tree: again west, a line of many medical plants, then the pond at the junction of the three paths of *Badageguppe*, *Kottagara* and *Multagi*, then *Chauḍigāla*: as far as a clearing-out tree at the south west. Then the western boundaries, a [pedalidē] tree, a [śāntareti] baṅga tree, thence the bed of the stream: again to the north, a line of many medical plants, and a bank covered with the rose-apple: again north-west, the temple tamarind tree. Thence the group of *naggila* at the junction of the three paths of *Badageguppe* [multagi], *Koleynāru* and *Dānāru*, [śāluvelaṅga]: thence the hill which protects the north of the village of *Gajasele* and the descent to the large stone; again east, a line of many medical plants, then a [kadapaṭṭegāla] baṅga tree: again north east, the bank at the junction of the three paths of *Badageguppe*, *Dānāru* and *Polmeda*, the [kodigatti] tamarind tree, and so the mound of [keṇṭaramba] which joins the eastern boundary.

Witnesses thereto:—*Perika Kavaṇa*, the man who is a friend in all things to the line of the *Gaṅga Rājā*; *Maru Gareya Saṇḍrika*, *Uṇḍenād Nīrguṇḍa Maṇḍugureya*, servants § of *Nandāla Simabāladapa*.

* *Avinīta nāmadākinī-jāṭṭaya dāśa-gaṇam.*

† *Aśvīnī-mahādākinī-jāṭṭaya trayi-saṭṭaya saṇḍataraṇḍa Māgha-māsani Soma-dvāni Svāti-nakshatra mūlaka paṇḍanti aśvīnī-saṇḍagayitāni-vaḷḷāni-saṇḍi Talavāna-nagari-S'ri-Vijaya-Jinalāle P'ṇḍan 10 (ten old nava samastā) saṇḍa a Eṣṇāś-saṇḍagari-? ti saṇḍiye Badageguppe udan* "Avinīta-mahādākinīja Bhadratta paṭṭiyāḍi nāma āc āraḍ paṇḍir Maṇḍugaṇa gaṇḍa ambaliṇḍagayana Talavāna-puraśāḍi tala-vittiṇḍagay Pogazigayal paṇḍir Maṇḍugayana Pirikera-yaṇa nḍagayana saṇḍadana paṇḍir Maṇḍugayana saṇḍadana dattana.

Jigāḷaka, which would mean 'for the *tala* urn' (śāṭa), is probably a mistake for *Jinalayalike* 'for the Jain temple.'

‡ *Gaṅga-rājāśa-sakāśāśāṭṭipika-puṇḍaśa.*

§ *Bār-ḍiṇḍiṇa.*

Country witnesses*:—Tagadāru Kalugara, Gaṇḍigauru Tagada, Algodate Nandaka, Umamāra Belhān Alageya, Eadapeguppe Bellāra Daggiya.

(Signature (?) of three letters).

Whoso by violence takes away land presented by himself or by another shall be born a woman in ordure for sixty thousand years. The earth has been enjoyed by Sages and other kings: according to their (gifts of) land so was their reward. Poison is no poison, the property of the gods (that is the real poison: for poison kills a single man, but a gift to the gods (if usurped) destroys sons and descendants. Merit is a common bridge for kings: this from age to age deserves your support, O kings of the earth. Thus does Rāmabhadra beseech the kings who come after him. Written by *Vishakhana*.

152. *Tamra Śāsana śā Motunṛ, date A. D. 732.*

3 Plates, 2 1/2. x 3 in. Seal on Elephant—*Haṭṭa Kāvāḍa Chakravartī*.

May it be well.—Success through the adorable *Padmanābha*, resembling (in colour) the cloudless sky.

A sun illuminating the clear firmament of the *Jāhnavī* (or *Ganga*) *śāla*, distinguished for the strength and valour attested by the great pillar of stone divided with a single stroke of his sword,† adorned with the ornament of the wound received in cutting down the hosts of his aerial enemies, of the *Kanvāyana* gotra, was *Śrinat Kōṅḡṇī Varma Dāvarma Mahādhirāja*. His son, inheriting all the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, a touchstone for (testing) gold the learned and poets, skilled among those who expound and practice the science of politics, the author of a treatise on the law of adoption,‡ was *Śrinān Mādhave Mahādhirāja*. His son possessed of all the qualities inherited from his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans, was *Śrinad Hari Varma Mahādhirāja*.

His son, devoted to the worship of Brahmins, gurus and gods, praising the feet of *Nārāyaṇa*, was *Śrinān Viśvaśa Gopa Mahādhirāja*. His son, with a head purified by the pollen from the lotuses the feet of *Tryambaka*, having by personal strength and valour purchased his kingdom, daily eager to extricate

* *Deva śāhāḍā*. † For *śiṅḡḡḡḡḡ*, cf. *Ind. Ant.* II, 154, ‡ See note p. 231. § See note p. 231.

the ox of merit from the thick mire of the Kali yuga in which it had sunk, was Śaīman Mahādharma Mahādharma. His son, the beloved sister's son of Kṛṣṇa Varman Mahādharma,—who was the sun to the firmament of the auspicious Kāṇḍamaśaśa,³—having a mind illuminated with the increase of learning and modesty, of indomitable bravery in war, reduced the first of the learned, was Śaīman Kṛṣṇa Mahādharma. His son, named Ananta, possessed of the three powers of increase, who had brought anxiety to the face of Yama on account of the smallness of the residue left after the countless animals offered to him as a tribute (namely) the brave men consumed in the sacrifice of the face of the many were waged for Andari, Alāṭhā, Paurāṇā, Pennagāra and other places, author of a commentary on fifteen Vargas of the Nīkāṇḍa,⁴ was called Dharmaśaśa.

His son, the lotuses of whose feet were dyed with the dells of honey slaken from the hues of budding bays, the clustering ravages, rubbing against one another, was named *Mushara*. His son, of a pure wisdom acquired from his being the abode of fourteen branches of learning, distinguished for his skill among those who teach and practise the science of politics in all its branches, a rising sun in dispersing the clouds of darkness his enemies, bore the celebrated name of *Sri Vikram*. His son, whose broad chest bore on itself the emblems of victory in the shining scars of wounds received in many battles inflicted by the tusks darting like lightning of huge elephants, possessed of the quintessence of all the sciences, having gained the three objects of worldly pursuit, the glory of whose virtuous life each day augmented, was *Em Vikrama* by name.

Moreover, he who had defeated in *Bhīmāśa grāma* the *Pollocenra Narayana* trodden to powder by the feet of a hundred elephants maddened with the stream of blood issuing from the floor of the breast of the Bhāṭṭara (or warriors) forced open by his numerous weapons, was named *Vihanda Rāja*, called *Srī Paṇḍita*, in the enjoyment of fortune obtained by victory in a hundred fights. His younger brother, whose lotus-feet were irradiated with the brilliance of the jewels in the crowns of numerous prostrate kings, who was so fortunate as a husband chosen by herself, was surnamed *Nava Kīṣka*, beloved of the good, his fame in destroying hostile kings the theme of song. Of which *Kongavi Mahārāja*, whose other name was *S'kravāra*, the grandson, the groups of the toes of whose feet were illuminated with a rainbow light from the rays of the jewels set in the bands of the crowns of prostrate kings, who had fixed his faith on Nārāyaṇa, raging with fury in the front of war horrid with the assault

¹⁰ See note 8, 981.

† Kārdhār: 39:30-39:39-39:40-39:41-39:42-39:43-39:44-39:45-39:46-39:47-39:48-39:49-39:50-39:51-39:52-39:53-39:54-39:55-39:56-39:57-39:58-39:59-40:00-40:01-40:02-40:03-40:04-40:05-40:06-40:07-40:08-40:09-40:10-40:11-40:12-40:13-40:14-40:15-40:16-40:17-40:18-40:19-40:20-40:21-40:22-40:23-40:24-40:25-40:26-40:27-40:28-40:29-40:30-40:31-40:32-40:33-40:34-40:35-40:36-40:37-40:38-40:39-40:40-40:41-40:42-40:43-40:44-40:45-40:46-40:47-40:48-40:49-40:50-40:51-40:52-40:53-40:54-40:55-40:56-40:57-40:58-40:59-41:00-41:01-41:02-41:03-41:04-41:05-41:06-41:07-41:08-41:09-41:10-41:11-41:12-41:13-41:14-41:15-41:16-41:17-41:18-41:19-41:20-41:21-41:22-41:23-41:24-41:25-41:26-41:27-41:28-41:29-41:30-41:31-41:32-41:33-41:34-41:35-41:36-41:37-41:38-41:39-41:40-41:41-41:42-41:43-41:44-41:45-41:46-41:47-41:48-41:49-41:50-41:51-41:52-41:53-41:54-41:55-41:56-41:57-41:58-41:59-42:00-42:01-42:02-42:03-42:04-42:05-42:06-42:07-42:08-42:09-42:10-42:11-42:12-42:13-42:14-42:15-42:16-42:17-42:18-42:19-42:20-42:21-42:22-42:23-42:24-42:25-42:26-42:27-42:28-42:29-42:30-42:31-42:32-42:33-42:34-42:35-42:36-42:37-42:38-42:39-42:40-42:41-42:42-42:43-42:44-42:45-42:46-42:47-42:48-42:49-42:50-42:51-42:52-42:53-42:54-42:55-42:56-42:57-42:58-42:59-43:00-43:01-43:02-43:03-43:04-43:05-43:06-43:07-43:08-43:09-43:10-43:11-43:12-43:13-43:14-43:15-43:16-43:17-43:18-43:19-43:20-43:21-43:22-43:23-43:24-43:25-43:26-43:27-43:28-43:29-43:30-43:31-43:32-43:33-43:34-43:35-43:36-43:37-43:38-43:39-43:40-43:41-43:42-43:43-43:44-43:45-43:46-43:47-43:48-43:49-43:50-43:51-43:52-43:53-43:54-43:55-43:56-43:57-43:58-43:59-44:00-44:01-44:02-44:03-44:04-44:05-44:06-44:07-44:08-44:09-44:10-44:11-44:12-44:13-44:14-44:15-44:16-44:17-44:18-44:19-44:20-44:21-44:22-44:23-44:24-44:25-44:26-44:27-44:28-44:29-44:30-44:31-44:32-44:33-44:34-44:35-44:36-44:37-44:38-44:39-44:40-44:41-44:42-44:43-44:44-44:45-44:46-44:47-44:48-44:49-44:50-44:51-44:52-44:53-44:54-44:55-44:56-44:57-44:58-44:59-45:00-45:01-45:02-45:03-45:04-45:05-45:06-45:07-45:08-45:09-45:10-45:11-45:12-45:13-45:14-45:15-45:16-45:17-45:18-45:19-45:20-45:21-45:22-45:23-45:24-45:25-45:26-45:27-45:28-45:29-45:30-45:31-45:32-45:33-45:34-45:35-45:36-45:37-45:38-45:39-45:40-45:41-45:42-45:43-45:44-45:45-45:46-45:47-45:48-45:49-45:50-45:51-45:52-45:53-45:54-45:55-45:56-45:57-45:58-45:59-46:00-46:01-46:02-46:03-46:04-46:05-46:06-46:07-46:08-46:09-46:10-46:11-46:12-46:13-46:14-46:15-46:16-46:17-46:18-46:19-46:20-46:21-46:22-46:23-46:24-46:25-46:26-46:27-46:28-46:29-46:30-46:31-46:32-46:33-46:34-46:35-46:36-46:37-46:38-46:39-46:40-46:41-46:42-46:43-46:44-46:45-46:46-46:47-46:48-46:49-46:50-46:51-46:52-46:53-46:54-46:55-46:56-46:57-46:58-46:59-47:00-47:01-47:02-47:03-47:04-47:05-47:06-47:07-47:08-47:09-47:10-47:11-47:12-47:13-47:14-47:15-47:16-47:17-47:18-47:19-47:20-47:21-47:22-47:23-47:24-47:25-47:26-47:27-47:28-47:29-47:30-47:31-47:32-47:33-47:34-47:35-47:36-47:37-47:38-47:39-47:40-47:41-47:42-47:43-47:44-47:45-47:46-47:47-47:48-47:49-47:50-47:51-47:52-47:53-47:54-47:55-47:56-47:57-47:58-47:59-48:00-48:01-48:02-48:03-48:04-48:05-48:06-48:07-48:08-48:09-48:10-48:11-48:12-48:13-48:14-48:15-48:16-48:17-48:18-48:19-48:20-48:21-48:22-48:23-48:24-48:25-48:26-48:27-48:28-48:29-48:30-48:31-48:32-48:33-48:34-48:35-48:36-48:37-48:38-48:39-48:40-48:41-48:42-48:43-48:44-48:45-48:46-48:47-48:48-48:49-48:50-48:51-48:52-48:53-48:54-48:55-48:56-48:57-48:58-48:59-49:00-49:01-49:02-49:03-49:04-49:05-49:06-49:07-49:08-49:09-49:10-49:11-49:12-49:13-49:14-49:15-49:16-49:17-49:18-49:19-49:20-49:21-49:22-49:23-49:24-49:25-49:26-49:27-49:28-49:29-49:30-49:31-49:32-49:33-49:34-49:35-49:36-49:37-49:38-49:39-49:40-49:41-49:42-49:43-49:44-49:45-49:46-49:47-49:48-49:49-49:50-49:51-49:52-49:53-49:54-49:55-49:56-49:57-49:58-49:59-50:00-50:01-50:02-50:03-50:04-50:05-50:06-50:07-50:08-50:09-50:10-50:11-50:12-50:13-50:14-50:15-50:16-50:17-50:18-50:19-50:20-50:21-50:22-50:23-50:24-50:25-50:26-50:27-50:28-50:29-50:30-50:31-50:32-50:33-50:34-50:35-50:36-50:37-50:38-50:39-50:40-50:41-50:42-50:43-50:44-50:45-50:46-50:47-50:48-50:49-50:50-50:51-50:52-50:53-50:54-50:55-50:56-50:57-50:58-50

๓. **วัตถุประสงค์** - เพื่อศึกษาผลกระทบทางสังคมของโครงการฯ ที่มีต่อชุมชนในพื้นที่โครงการฯ และเพื่อหาแนวทางในการแก้ไขปัญหาที่เกิดขึ้น

Moreover thus is the sloka delivered by Manu :—Whoso usurps a gift made by himself or by another shall be born a worm in exultance for sixty thousand years. To make a gift oneself is easy, to maintain another's difficult ; but of giving or of maintaining a gift, the maintaining a gift is the best. The earth has been enjoyed by Sagara and many kings ; according to their (gifts of) land so was their reward. Poison is no poison, a gift to the gods that is a dreadful poison : for poison kills one man, but a gift to the gods (if usurped) kills sons and descendants. Whoso protects it will derive the merit thereof.

Written by Viśvakarmā.

153. *Tamra Śasana at Nagamangala.** *Śaka A. D. 577.*

6 Plates, 10 sides. *See, as Bāgmati.—Hale Kannaḍa Characters.*

The whole genealogical portion, down to *Prithvī Kanyāśi Mahārāja*, is word for word the same as No. 152. Thence the continuation is as follows :—

By whom, the Śaka year 698 having passed, and the 50th year of his glorious and powerful reign being then current, residing in *Alibhāgura*, from his victorious camp :—†

Praised as the chief protection of the *Śrī Mūla* (the Juiza), of the *Nandi Saṅghāravaṇa*, the *Bregittār gaga*, and the *Mūlikā gaccha*, rejoicing all the world with his emanation of the rays of auspicious good qualities, resembling another *chandra* (or moon), was there a guru named *Chandra Nandī*. His disciple, whose ability was worthy of protecting the assembly of the learned, a second *Kuṇḍra* worthy to rejoice the heart of *Parameśvara* (otherwise the greatest sages) was the manipatī named *Kuṇḍra Nandī*. His disciple, who understood the essence of all sciences, who had acquired the fame of possessing wealth but for the assembly of the learned, was the great muni *Kṛtī Nandya-chārya*. His dear disciple, the beloved of the lotus-lake of the disciples, a sun in illumining the sky of the virtuous actions of good men daily praised for their great learning, was *Vaṇṇa Chandrachārya*.

Through the instructions in law of this great pīthī, having become the commander of *Śrīmad Bāga*, (or the *Dāya kula*),‡ in sweeping away all causes

* For Incubulation *Ind. Ant.* II, 156.

† *Aśvā-namasya-utthareṣu (śān)śābatesu Śaka-varṣeṣu vīkṣye dīnānāṁ parardhānānāṁ vijayaś'caṣṭya-śataśatāṇaṁ pañcāś'attāṇaṁ pararddhānāṁ śāṅgapaṇā-mānāṁ vijayaś'kāṇḍhūṣṭr.*

‡ *Śrīmat Bāga kṣāpāntāḥ or kula kṣāp.*

of fear like the flood of a great river, who with the sceptre in his hands had broken down the groups of trees his enemies,* was *Dugga*, first of the name, the *Nāgavāla Yara Rāja*. His beloved son, who through his knowledge of politics had destroyed without exception the groups of his enemies, a friend to all the world, of a life pleasant to be heard of, making good use of thought, word, and deed, was *Parasat Gōla*, first of the name, the *S'ri Dhillant Nāgavāla Rāja*.

His wife, born of the beloved daughter of *Paṭṭavāḥinirāja* by *Mara* *Parasat*, an ornament of the *Sāgarā kula*, was *Kandavati* by name. In her husband's house did she grow up, daily promoting works of merit; and she erected a Jain temple, an ornament to the north of *S'ripura*; a glory to all the world.

For the removal of any cracks or defects in which, for creating any new portions, for the worship of the god, and for the gifts and charities—on the representation of that *Pāṭhina Nāgavāla Rāja*—the *Maharajadhirāja* *Parasat*, united with (his queen) *S'rija* superior to *Lakṣmi*, made a grant of the village of *Ponnāḥi*, belonging to *Nāgavāla*, with freedom from all imposts. Its boundaries:—on the east, the white stone rock of *Nāḥila*; on the south-east, *Praggarera*; on the south, the bank of the water course of the *Belgallitank* and the *Dilla-tank*; on the south-west, the rocky ground of white stone at *Jaidavāla*; on the west, the tank of the *Heḥkari* weavers; on the north-west, the piles of stones at *Papusa* and *Gatṭagāḥa*; on the north, the great head of the water course of the *Sāma-tank*; on the north-east, the *Kahabettī* hill.

And he further gave other land on the north-east, (*viz*) in the plain of the *Dugga Samvitra* a small garden of 12 *kaṇḍuga*; in the share of *Nāḥu Rāja*, the chief of *Manuvarpala*, 2 *kaṇḍuga*; on the west of the *tāḍa* of the *Dugga* chief, one *tāḍa*; in *Kannanagatti*, in the plain of *S'rivara*, 2 *kaṇḍuga*; under the *Naḥu* large tank 6 *kaṇḍuga*; in the pasture-land of the *Erapūḥi* tank 20 *kaṇḍuga*—this is dry-cultivation land; and in the north-west corner of *S'rivara*, in the middle of *Devanagari*, a site for 80 separate houses.

Witnesses to this gift: The 18 existing chiefs.

Witnesses to this gift: The existing chiefs of the Ninety-six Thousand country.[†]

Whoso through avarice seeks to resume this gift, incurs the guilt of the five great sins: whoso maintains it acquires all merit. Moreover by *Mara*

* *Pāṭṭavāḥinirāja-kāra-dhīrī-mahārāja-trāsa-śaṇḍa*.

† *Aṣṭa dīva aṣṭāśiṣa aṣṭāśiṣa prakṛitayāḥ. Aṣṭa dīvaṣya aṣṭāśiṣa Śāramantī sātvara vāṣṭa prakṛitayāḥ*.

both it been said : whom by violence takes away land presented by himself or by another shall be born a worm in endure for sixty thousand years. He who makes a gift has an easy task ; the maintenance of another's gift is arduous : but to maintain a gift is more meritorious than to make one. The earth has been enjoyed by Sūgara and other kings : according to their (gifts of) land so was their reward. Poison is no poison, the property of the gods that is the real poison : for poison kills a single man, but a gift to the gods (if usurped) destroys sons and descendants.

By *Tisaktarmamāchārya*, an abode of all learning, skilled in painting pictures,* was this *ś'ā-sū* written.

Though it be but four *laṅghā* of rice seed
or two *laṅghā* of waste land, it should be protected in the same manner as a gift to a Brahman.

154. *Tamra Śasana at Mallohalli*,† date A. D. 454.

3 Plates, 7½ in. by 1½ in., 6 sides. *Seal*, an Elephant.—*Palpable* *Naṇ*: Kannada Characters.

May it be well.—Success through the adorable *Postmanātha*, resembling (in colour) the cloudy sky.

A sun illumining the clear firmament of the *Jāhnavī* (or *Ganga*) *Inda*, possessed of the wealth of the glory of the kingdom conquered by the might of his own arm, of distinguished fame through striking down the *avāḍa* (or *uḷḷa*) *stanubha*, a wild fire in consuming (?) *Dvāpa* the stable of the forest,‡ was *Srīmat Kōṅṇasi Varuṇa Dharmma Mahādhirāja*.

His son, inheriting the qualities of his father, author of a treatise on the law of adoption,§ adorned with the wound acquired by entering into many wars, of a wealth and glory protected by Bhagavat, was *Srīmat Mādharva Adhirāja*.

His son, whose fame acquired by (his) many elephants had tested the waters of the four oceans, skilled in riding on the best elephants and the best horses, the destroyer of hosts of enemies, was *Srīmat Hārī Varuṇa Mā-rāja*.

His son, endowed with the group of qualities inherited from his father and grandfather, in kingly policy the equal of *Brīhaspati*, his mental energy unimpaired to the end of life, of a valour equal to that of *Sakra* (*Indra*), was *Srīmat Viśvama Gopa Rāja*.

* *Chit-rakāśikāyana*.

† *Banāṭi-gaḥana-kakula-graddha-daulgiri*.

‡ For the simile see *Ind. Ant.* V. 136.

§ See note p. 282.

155. *Tamra Sazana at Mallohalli,* date A. D. 513.*

3 Plots 3, 2 in. x 3! in. 8 sides.—*Pāruvāśa Hala Kannada Characters.*

Success through the adorable *Padmanābha*, resembling (in colour) the cloudless sky.

A son illuminating the clear firmament of the *Jāhnavī* (or *Ganga*) *hala*s distinguished for the strength, fortune and valour acquired by the great pillar of stone divided with a single stroke of his sword, adorned with the ornament of a wound received in battle while cutting down the hosts of his terrible enemies, of the *Kāuvāyasaṅgata*, was *Srīmat Kanyasā Varmanā Dharmasā Mahāśāhīrāja*.

His son, inheriting all the qualities of his father, with a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, of great understanding improved by acquaintance with the best principles of the substance of various sciences, a touchstone for (testing) gold the learned, skilled among those who thoroughly expound and practise the science of politics, maintaining a due distinction between friends and servants, the author of a treatise on the law of adoption, was *Srīmatā Mithasā Mahāśāhīrāja*.

His son, possessed of all the qualities inherited from his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans, of wide-spread renown sprung from his riding on lusty elephants and horses, of great wealth acquired by the use of the bow, was *Srīmat Hara Varmanā Mahāśāhīrāja*.

His son, devoted to the worship of gurus, cows, and Brahmanas, praising the feet of *Nārāyaṇa*, was *Srīmat Viśṇu Gopa Mahāśāhīrāja*.

His son, with a head purified by the pollen from the lotuses the feet of *Tryambaka*, with two arms grown stout and hard with athletic exercise, having purchased his kingdom by his personal strength and valour, bearer of a sharp beloved by rickshasses whose lips were black with hunger, a reviver of the custom of donations for long-ceased festivals of the gods and Brahman endowments,† daily eager to extricate the ox of merit from the thick mire of the *Kali yuga* in which it had sunk, was *Srīmat Mādhava Mahāśāhīrāja*.

His son,—the beloved sister's son of *S'rī Kṛṣṇa Varmanā*, the son in the firmament of the suspicious *Kudamba hala*, and mounted with the finest ally-

* For his simile see *Ind. Ant.* V. 134.

† *Chira-grasasāṅga-devaśāhaga-bratavāśīṅga-nisṛgya-ayaga-kāṛṇya*.

tions of continual *asvamedhas*—who received his royal (or coronation) anointing on the couch of the lap of his divine mother,* possessed of the three powers of increase, enjoying the essence of the three objects of worldly desire without one interfering with the other, fearless though surrounded with all the bands of tributary chiefs whom he had subjected, having parties of counsellors attached to him by continual affection and gifts, having a mind purified with the increase of learning and modesty, follower of the lives of the kings of the Krta yuga, his wide spread fame acquired by victory in many wars covering the three worlds like the unbroken expanse of a milk ocean, bold to give without stint, his inviolable commands placed upon the heads of foreign kings subdued by his irresistible might, surpassing Kubera in the growth of his wealth increased in many ways, a mine of many glorious qualities, reckoned the first of the learned, the joy of the hearts of his beloved ones, in not transgressing the bounds of respect resembling the ocean adorned with gems, like Yama in punishing according to desert, like the sun in the greatness of his glory, like Vairasvata Manu devoted to protecting the South in the maintenance of castes and religious orders, the friend of all, of high birth, was Śrīmat Kāṅgaś Mahādhirāja.

By his son named *Arundha*, whose broad chest was embraced by the beloved daughter of *Śāṇḍa Varma*, the *Pāṇḍā Rāja* who herself had chosen him though from her birth assigned by her father, according to the advice of his own guru, to the son of another; having by the growth of the three powers of increase brought into subjection all the bands of tributary chiefs; having brought anxiety to the face of Yama on account of the smallness of the residue left from the animals offered up by him as a tribute (namely) the brave men consumed in the sacrifice of the face of the many wars waged for *Audari*, *Āṇṭār*, *Pāṇḍyāra*, *Devanagara*, and other places;—by (this) Śrīmat Kāṅgaś *Vaidhī Rāja*, having the name of *Durvandīta*, the ruler of the whole of *Pāṇḍā* (? *Pūthā*) and *Pāṇḍā*, like Vairasvata Manu able for the protection of the castes and religious orders which prevailed in the South, the friend of all, of high birth:—the year *Vijaya* being current, the 36th of the victories and wealth increased by himself; was given,—to Śrīmat *Deva Sarma* of the *Kāśyapa* goira and follower of the *Vājasaneyi*, (also) called *Mahādeva*, promoter of the race of that son of the world named Śrīmat *Valmīki*,—*Devapuri* *śvara-stāna* named *Kajāle*, with pouring of water.

(Moreover) on the north-east, wet land, 4 *khaṇḍis*; of the wet land of the *Kṛṣṇa* pond, above—3 *khaṇḍis*, below—6 *khaṇḍis*; of the land east of the

* *Jasvati-damāśaka-paripāṇṭha-siddhānta-sūtrāṇi Mahābhārata*.

Penna river 15 *dhanyas*, (bounded) on the south by a big tree, south-west by an *as'vatta* (tree), north-east by a jamba tree, further north-east by the Nakula pond; of the land on the west 12 *dhanyas*; on the north-west of the wet land of the big pond 7 *dhanyas*; thus much did he piously give to Mahadeva.

Moreover by Manu hath the *s'loka* been delivered: Whoso seizes upon land presented by himself or by another shall be cast into terrible darkness for sixty thousand years. The earth has been enjoyed by Sagara and many other kings: according to their (gifts of) land so was their reward. To make a gift oneself is easy, to maintain a gift made by another is difficult; but of giving or maintaining (another's gift) the maintenance (of another's gift) is more meritorious. A gift made with pouring of water, one enjoyed for three generations, one maintained for six generations, such may not be resumed; neither the gifts of former kings.

156. Tamra Sasana at Harihara* date (?) A. D. 350.

3 Plates, 2½ in. x 2½ in., 4 sides.—*Best, an Elephant.—Pāṇḍu Hāṇa Karmāṇa and Devanāgarī Characters taken and.*

May it be well—Success through the adorable *Padmanābha*, resembling (in colour) the cloudless sky.

A sun illuminating the clear firmament of the Jāhnavi (or *Ganga*) *lūla*, of mighty valour acquired by the pillar of stone divided with a single stroke of his sword, resplendent as a jewel on the forehead, was Śrīman *Kongdi Varman Dharma Mahādhīrāja*.

His son, was *Pishan Gopa Mahārājadhīrāja*.

His son, the lord of *Koldāpura*, a sun to the *Ganga lūla*, having the sign (or crest) of a lusty elephant, having received a boon from the godless *Padmāvatī*,—in the middle of the excellent *Talarana-pura* which he was then ruling,† in the (?) Śaka year the year *Sādhāvana* the month *Phālguna*, full moon day, being Sunday,—within *Devanār* is *Kīra, nāṇ*,—*Rāma Deva*, the good son of *Madhi Gavāja* of the *Varakula* (caste), having slain he and with great devotion conducted *Rāja Malla's* wife and guards thither, (he) being pleased thereat, bestowed the following land: ‡

* For *śaśana* see *Ind. Ant.*, VII, 173.

† *Tālaṇḍīkāda parama Pūṭṭanapara nāṇḍa*.

‡ *Kīra nāṇa Dhammaranulagga Varakuladha Māhi gacchana Sāgatta Rāma Dhamma He nā ṭṭhā Raja Malla's bendati Maṇḍar ananḍa valitana appāṇḍa alliga mādha gatta Māhi.*

The eastern boundary runs along a field of black soil, a tamarind tree and a pond, in the bayam tree at the common boundary of the guard house and Devanūru; the southern boundary runs by the tamarind tree of the shining pond and the old water course to the wood-apple tree at the common boundary of Kalkoute and Devanūru; the western boundary runs by a tamarind tree to the tamarind tree at the common boundary of Eadanevāla and Devanūru; the northern boundary runs by a tamarind tree and field of black soil to the common boundary of Alapivanchi and Devanūru, and thus ends on the north east.

Witnesses :—He of the Eldem! Severely, witness!*

157. Tamra Śaasna at Bangalore,† date A. D. 481.

5 1/4 in. 7 1/2 in. x 2 1/2 in. 5 sides—Scrip. goss.—*Paluvāla Nāla Kēnnaṇṇa Chennaraya*.

May it be well.—Success through the adorable *Padmavībha*, resembling (in colour) the cloudless sky.

A sun illumining the clear firmament of the *Jāhnavī* (or *Ganga*) *bala*, master of countries born from the rapidity of his own victories, adorned with the ornament of a wound obtained in war with hosts of terrible enemies, of the Kāvayana gotra, was Śrīmat *Konggaḥi Varman Dīvarma Mahādīrāja*.

His son, inheriting all the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the good government of his subjects, a touchstone for (testing) gold the learned and poets, skilled among those who thoroughly expound and practise the science of politics in all its branches, preserving due distinction between friends and servants, author of a treatise on the law of adoption‡, was Śrīmat *Mādhava Mahādīrāja*.

His son, possessed of all the qualities inherited from his father and grandfather, having entered into war with many elephants so that his fame had tasted the waters of the four oceans, of a glory acquired from the equal skill with which he rode on elephants and horses, of enormous wealth acquired by the practice of the four modes of policy, was Śrīmat *Hari Varman Mahādīrāja*.

His son, devoted to the worship of gurus, cows and Brahmins, praising the feet of Nārāyaṇa, was Śrīmat *Vishva Gupta Mahādīrāja*.

* *Sākshāyina Eṇṇāḍi Eppatipa c'āṭaṇi*.

† In the Museum. The last plate is missing.

‡ See note p. 282.

153. Tamra Sasana at Bangalore,* date (?) A. D. 444.

♂. Pterop., 11 mm, to Oct. 10, 4 sides. Seal, 4 Boats.—Nauti M'gari Clavastera.

Adorned he S'ambleas, adorned with rays of the moon's digits,

a mighty tree of beauty.

May it be well. While the protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, lord of *Kalyāṇa-gaṇa*, bestower of widowhood on the wives of the elephant-riding *Bhagadatta* kings, a sun to the lotus of the *Chakravyāhula*, terrible in war, a bow to *Kaṇhaka*, a sun among males, unsurpassed hero, invincible champion on the field of battle, disgracer of *Aśvapati Rāja*, slayer of *Gajapati Rāja*, smiter on the head of *Narapati Rāja*, tanner of the deers his neighbour kings, the daily terror of the four quarters of *Konkanā*, to the wives of others as a son, having a flag with the device of a golden bear, adorned with the glory of all lines of kings, born in the *Soma vamsa*,—*Syā Uta Navaṇḍa chakravartī*, was in *Kuṇḍina-gaṇa* ruling the kingdom in peace and wisdom :—

On ceasing to the south on an expedition of victory, halting the army at *Henjara-grima*,† in the Saka year 306, the year Tārana, the month Phalguna, the dark fortnight, Wednesday, at the time of new moon,—the chief (*mañña*) *Gangavādhāra*, the *vajra* *byambhā* of the Chalukyas, *Mora Sattā*, of Hala-hiṣṭ-grāma, situated in the Khampana Kunda-mid Seventy, in the Gangavādi Ninety-six Thousand—having in the Henjara battle pierced the horse and brought down *Kiṣa Rāja*—presented five manner of gifts, an umbrella, a palanquin, an escort, a throne, and, together with the (imposts) *asaka*, *ṭaraka*, *ikhaṇṇa*, and the *aśva-bhoga-deja-singya* rights, with every ceremony, the following land :—4,000 *salaga* of rice land, according to the Mēlas-kāra Deva land 500 *salaga* of rice land, Bhālāri land 500 of rice land, the goldsmith's land 200, the carpenter's land 200, the barber's land 100, the door keeper's land 100, the land 100.

The boundaries from the north-east are as follows :—the Kembaré stream at the joint boundaries of Beluhum and Halahidi; thence south, the bayou

⁴ In the Museum. For details see *Ind. Aut.* Compare with Nos. 130 and 133.

† Jēnigru-orānviņē ān'arām itāvēdam.

† Gengengdili-ahimmaasili-sabana-mallika-kawapana-Eandemide-Typteni-tala-mallik
Mabadi-li-gadind-mallik-Gengengdili-kong-Chalekigara-talla-hyambuli-Mano-Syiffi-Manjara-Ma-
vambadi-tundha-wida-Klaga-Raya-manar-tira-pandakaga-pandaga-ahabre-mallikama-Mala-
gadili-maka-dawla-Mandana-pik-a-Mara-tala-sawra-seru-mamaba-talla-Minari.

tree at the joint boundary of Balahira and Haluhāji; thence south, the white pond at the common boundary of Balahira, Kāṣṭhārgila and Haluhāji; thence south, the deep pond at the joint boundary of Kāṣṭhārgila and Haluhāji; thence south, the Chanchari stream at the joint boundary; thence south as far as the Parala mound at the joint boundary of Kāṣṭhārgila and Haluhāji. Thence the southern boundaries:—on the south east, the stones of the *Śrīgaurāma* viṭṭi at the common boundary of Kāṣṭhārgila, Karavāji and Haluhāji; thence west, as far as the Chanchari stream at the joint boundary of Karavāji and Haluhāji; thence west, the new stones at the joint boundary. Thence the western boundaries:—on the south-west, the Parala tank at the common boundaries of Karavāji, Māngalūr and Haluhāji; thence north, as far as the Chanchari (stream) at the joint boundary of Māngalūr and Haluhāji; thence north, the Kājaka river at the common boundary of Māngalūr, Karavāji and Haluhāji; thence north, the group of mixed rocks at the joint boundary of Karavāji and Haluhāji. Thence the northern boundaries:—on the north-west, the banyan tree and stream at the common boundary of Karavāji, Bellūr and Haluhāji; thence east, as far as the mound at the joint boundary of Bellūr and Haluhāji; thence east, the white pond at the joint boundary; thence east as far as the . . . at the joint boundary of Bellūr and Haluhāji; thence east, the Kambhara mound at the common boundary of Bellūr, Balahira and Haluhāji; thence east, the kalpa tree at the joint boundary of Balahira and Haluhāji; thence east it ends at the north-east.

Witnesses:—Talakād Hanuvana, Māngalūr Negavana, Bellūr Kachchavara, Kāṣṭhārgila Tasyana.

The writing of the skilful *Odāchāri*.

Whosoever . . . or an inch of land shall go to Naraka and there remain till the final deluge.

Approved (*oppe*)—*Ari-Rāya-mustaka-tala-prahāri* (smiter on the heads of hostile kings).

159. Tamra Sāsana at Hosur,* date about A. D. 649.

3 Plates, 7 in. × 3½ in., 4 sides. Seal, a Deva.—*Pāṇḍya Raja Kannaḍa Characters.*

May it be well. Of the Mānava gotra, sons of Hāriti, brought up by the group of mothers, worshippers of the fest of Svāmi Mahāsana, were the Cāṇakya.

To whose completed kingdom the successor, an ornament of his race, his body purified by the final ablutions of the horse sacrifice, was the celebrated Pāṇḍya†, whose second name was *Deva Vāṇina*.

After him was Satyaśraya, the conqueror of *Harsa Varādhana*.

By his own dear son, in his own language (see *śāśayā*) called *Ambara*, it is thus commanded:—On the full moon of Māhā Māgha, at the saṅgama tirtha, during the eclipse of the moon, with presentation of golden coin and pouring of water,—to thirteen of the A'treya gotra, five of the Kausika gotra, three of the Kāśyapa gotra, three of the Kaundinya gotra, three of the Kausika gotra, two of the Śāvaṇka gotra, one of the Dhāradeśya gotra, one of the Ś'unaka gotra—to these great Brahmins, learned in all the vedas, constant performers of the six rites, altogether thirty-one Brahmana, is given in the *Kōṇḍal* district, the village called in its (or his) own language *Periyāḷa*.

The sloka delivered by Manu is an example:—The earth has been enjoyed by Egara and many lāga: according to their (gifts of) land so was their reward. Whoso takes away land given by himself or by another shall be born a woman in ordure for sixty thousand years.

* For inscription see *Ind. Ant.* VII.

† *Saṅgama-sūta śaśayā* *Ambara* *śaśayā* *am.*

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* For inscription see *Ind. Ant.* VII.

† *Saṃprayaṇa-śāśa-śāśayā Ambara* *śāśayā* *śāśayā* *śāśayā*.

victorious camp stationed at the village of Gavittage, on the northern bank of the Shimarathi river, on the full-moon day of Bhādrapada, on the application of *Sri Dosi Rāja*, is given to Mādhava Śarma, the son of Krishna Śarma, and grandson of Sri Vishnu Śarma, of the Kāmakhya gotra, versed in the Rig and Yajur vedas, together with Nengiyūr and Nandi, the village named *Naṅṅiyūr*, situated in the Pāncagal district, on the southern bank of the Agdole river, in the midst of the villages of Tāmaramūge, Pāncagal, Kīṇavaḷḷi and Bālarāmu.

This let future kings, whether of our own or of any other race, reflecting that life and wealth are fleeting, preserve as long as sun, moon, earth and ocean endure, as if a gift made by themselves and thus perpetuate their glory. And by the adorable Vyāsa, arranger of the vedas, hath it been said : The earth has been enjoyed by Sagar and many kings : according to their (gifts of) land so was their reward. To make a gift oneself is easy ; to maintain another's that is the difficulty : but of making a gift or maintaining one, the maintaining a gift is the best. Whoso resumes a gift made by himself or by another shall assuredly to him a worm in ordure for sixty thousand years.

By the great minister for peace and war, Śrīmad *Anandīda D. Ganrajya Puṅga Vāṇīda* was this śāśana written.

161. Rock Inscription at Sravana Belgola,

date (?) about 100 B. C.

Pāṇḍya Hala Kannada Characters.

May it be well. Success through the adorable *Vardhakaśana*, a *tīrthanāra* by his own merit, an embodiment of the nectar of the peace of acquired *śiddhi* (the fruit of penance) ; refuge of both the upper and lower worlds, himself all things movable and immovable, by his own energy pervading the worlds of both mind and matter ; having obtained inconceivable greatness and supreme honor throughout the world, having acquired the great *arhanta* in the group of worldies who have become *tīrthanāras* : moreover whose undisputed (and indisputable) doctrine, overcoming those of the other disputing sects, is supreme in *Śrī Viśvā*, and a security to the world.*

* *Tathā Śrī Vardhakaśanāyāya jagadātmanāya śāśanaṁ arhantaṁ paratattvaṁ nāma śāśanam ॥*

After the great sun *Mahāvīra* had gone down,—an abode of glorious qualities which illuminated all worlds, a great orb of a thousand brilliant rays, which, dispersing the darkness, caused to unfold the lotus of the faithful multiplying in the lake of the supreme Jain faith :—(there arose) the adorable great rishi *Gautama gaṇadhara*, his personal disciple *Lohārya*, *Jambū*, *Viśvān Deva*, *Aparijīta*, *Goṣarādhana*, *Bhadrā Bāhu*, *Viśākhā*, *Prasādhā*, *Kaśatrikā*, *Jayantana*, *Siddhārta*, *Dhṛtiśena*, *Bṛhāṇḍa* and other gurus.

Bhadrā Bāhu Śaśmi, of the illustrious line and direct descent of these great men, who by virtue of his severe penance had acquired the essence of knowledge; having, by his power of discovering the past, present and future, foretold in *Ujjayini* a period of twelve years of dire calamity (or famine), all classes of the people leaving the northern regions took their way to the south under the rishi's direction.*

And in the countries they traversed might be counted many hundreds of villages filled with ruins, among which appeared remains of human bodies, money, gold, grain, cows, buffaloes and goats. But when they had reached a mountain with lofty peaks, whose name was *Nāḍanupra*—an ornament to the earth; the ground around which was variegated with the brilliant hues of the clusters of gay flowers fallen from the beautiful trees; the rocks on which were as dark as the great rain-clouds filled with water; abounding with wild bears, panthers, tigers, bears, hyenas, serpents and deer; filled with caves, caverns, large ravines and forests;—that moon among the *śekhṛis*, perceiving that but little time remained for him to live, and fearing on account of his present mode of life, announced to the people his desire to do the penance before death, and dismissed them so that none were left. Then, with one single disciple, performing the *saṃjasaṇa* on stones covered with grass, by degrees he quitted his body and attained to the state of the seven hundred rishis.†

May it prosper, this Jina sāsana.

* *Mahāvīra vāṇīḥ parivṛtyāḥ bhagavat paramarāḥ Gautama gaṇadhara āśvāśch-
chīṇya Lohārya Jambū Viśvān-Deva Aparijīta Goṣarādhana Bhadrā-Bāhu Viśākhā Prasādhā-
kā Kaśatrikā Jāyanta Sīdhārta Dhṛtiśena Bṛhāṇḍa guru paraviparāsa bhavābhīṣā-
gata mahāgaurava vāṇīḥ samavāṇīyāḥ āśvāśchīṇya Bhadrā Bāhu vāṇīḥ Ujjayinīya ashvāśa-
mahāśāśta- tatpāṇa trāṇīṇya-darśīṇa-nimittēna dāidava-samaratana- bhīṇa-śāśanaṃ
upāśāṇya bhāṇīṇa sarva-ra-gbhāḥ uttara-pāṇīḥ dāśhīṇa-pāṇīṇa prasādhīṇa bhāṇīṇa.*

† *Atah śekhṛya . . . jīvitā-saṇam āpatoṇa-bhāṇa anubhāṇīyāḥ āśvāśchīṇya
anubhāṇīṇa tēpa-saṇīṇa āśvāśchīṇya-nimittēṇa nīvāsa-sāśchīṇya saṇjasaṇa vīṇīṇya s'āśvā-
śchīṇya prīṇīṇa-saṇjasaṇa pāṇīṇa āśvāśchīṇya saṇjasaṇīṇa-bhāṇīṇa bhavāśa saṇjasaṇīṇa
pīṇīṇa āśvāśchīṇya.*

date (?) about A. D. 200

Puerto Rico: Hala Kowunda Chomestera.

Rapidly scattering like the rainbow, like clustering flashes of lightning, or like a dewy cloud : to whom are the treasures of beauty, pleasure, wealth and power secure? Should I who love the chief good, remain attached to this world? Thus saying, he assumed the state of a *sannyâsi*, and by his virtue the eminent muni *Sena Prajvara* reached the world of gods.[†]

Size 44 71x44 fl.—Pierced with Removable Connectors.

May it be well. While *Sri Mahadevi Nageswara*,—born in the *Mahadevi Nala*, (?) doorkeepers to *Parameswara* the lord over gods and demons, praised by all three worlds,—was ruling the kingdom of the world:—

A brave heart dying has merit in a son, his lord has merit in the enterprise which shewed his valour. Thus, like a brave man, *Vipala Vijayadhara*, at the command of the great lord who ruled him, pursuing that *Marigira*, pierced him : then there being no footing for the horse, dismounting from the horse, he went down walking, and joining fight, fell. To him is given for a livelihood Kula Nallur free of all imposts. †

Whoso usurps a gift made by himself or by another shall be born a worm
in order for sixty thousand years.

² For discussion see text and H. 266.[illegible][illegible]

166. Sila Sasana at Nivgunda, date about A. D. 1250.

Life Kivungda characters.

Perhaps. Adored be Śambhū, handsome with the chamara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well. While, entitled to the five great drams, the Mahā Mandales'vara, lord of *Dudrāvati-pura*, a son to the firmament of the *Vāśava* race, a head jewel among all princes, champion among the *Mahāpara*, adorned with the name of *Boysava* and many other splendid titles, *Śrīmat Yādharāma Mahā Vira Ganga Hogsava Deva*, was growing in prosperity to endure as long as sun, moon, stars and sky: and he was ruling the *Gangavāṇī* Ninety-six Thousand, punishing the evil and protecting the good, in the enjoyment of peace and wisdom.—^a

In the Śaka year 937, the year Nala, the month Pūṣya, the 5th day of the moon's increase, Thursday, the time of the sun's entering the northern signs:—While the offspring of the *Ganga* race celebrated in all the world, Kengulī Varuṇa Dharmma Mahārājadhīrāja, a tree of bounty to his dependents, lord of *Kaśāla-pura*, valiant prince, having the crest of a lusty elephant, distributor of gold, having obtained a boon from Padmāvati Devī, the Ganga Cupid, a Ganga of truth, promoter of victory, son to the lotus of the *Ganga* *Amṛta*, the Ganga Paishama, worshipper of the feet of Ś'iva, slayer of hostile forms, a bow to the proudest, scatterer of his enemies, the sole hero, a cage of adamant to his dependents, ally to the elephants his enemies, in war a close fighter, a saw to his enemies, to others' wives a lover, adorned with all titles, *Śrīmat Mahā Mandales'vara Gangarasa* was ruling the *Arabaka* Seventy, and the *Mahāvaṣṭapya*, punishing the evil and protecting the good.†—

^a See note p. 2.

† *Kamavāṇī-sasanaṁśī-tala-ākṣipāṇa Gangāvarya-prasādaṁ Kengulī-Varuṇa-Dharmma-Mahārājadhīrāja-mūṇi-jāta-kalyāṇa-jā Kāśālapura-varāḥśīrṣavaṇa-vāra-mahā-varaṇa-vakṣyaṇa-raṭṭhakaṇa-vāra-pa-kāśakaṇa Padmāvati-Devī-lokīka-vāra-prasādaṁ dharmma-mahāvaṣṭapya-jyotiṣaṭṭharaṇaṁ Ganga-kāśakaṇa-mūṇi-tanūkaṇa Ganga-Gāṅgarasa-kalyāṇavāṇī-vijāyakaṇa Ś'iva-pūjā-vāḥśīrṣakaṇa para-kāśa-vāḥśīrṣakaṇa gūḥya-prachanda-kāśakaṇa para-kāśa-kāśakaṇa akṣipāṇa-vāra vāra-vāṇī-vāra-pūjakaṇa vāḥśīrṣa-vāṇī-vāra-dharmma-jyotiṣa-ṭṭharaṇa-vijāyakaṇa para-nīli-akṣakaṇa para-kāśakaṇa-samādhāraṇa-samādhāraṇa-śrīmat Mahā Mandales'varaṇa Gangarasaṇa Arabaka-vijāyakaṇa Mahāvaṣṭapya-sasanaṁ dūṣṭa-nigraha-s'īkṣa-pratipalānaṁ ślāṣṭaṁ ire.*

The capturer of *Nangali*, *Kongu*, *Singhannala*, *Nidyapura*, and *Talakhā-
ya*; living in *Bangiri*; displaying the greatness of his might in *Kollagiri*,
Balare, *Vallura*, *Chakragotta*, *Uchangi*, *Vindita*, *Palatu*, *Bankapura*, *Bawa-
nise* and *Koyatir*, he reached the highest standard of valour—*Vishnu*
Parikhanna.*

His eldest son was *Narasimha Bhūpala*. His standards reaching as
far as the peaks of *Devagiri*, his valour displayed as far as (?) *Yashūchala*.

May he prevail in the earth, *Sri Narasimha*
Bhūpati. In autumn the disturber of other kings, in happiness like *Lila-
chandra*, dwelling in pleasure like *Indra*, ornament of the *Yadu* kula, delighting
in war with his enemies, of secure and growing glory, exalted by his own victo-
ries, lord of the world, was *Narasimha Bhūmipāla*, the established favourite of
Lakshmi, the *Hakkasāh* (?) *Hoyala* lord.

His son, the power of whose arms was as follows:—The favourite of
victory, his two feet planted on the heads of all kings,
mighty in subduing enemies unmoved by others
was *Balāja Bhūpāla* *Balāja nripāla*.

While, thus celebrated, the *Mahā Manjalesvara*,
of *Talakhāya*, *Gangavadi*, *Nayanavadi*, *Danavasa*, and *Himnagah*, *Bhu-
jajala Vira Gangu*, unassisted here, *Malla* of the *Sarivāra Siddigiri-durga*,
in bravery like *Rāma*, of unshaken valour, *Hoyasa Vira Balāja Desu*,
punishing the evil and protecting the good in the *Gangavadi* Ninety-six
Thousand, was in his residence at *Doratanubra*, ruling the kingdom in the
enjoyment of peace and wisdom†:—

May it be well. While the protector of all lands, favourite of earth and
fortune, great king of kings, supreme lord, the sun in the firmament of the
Yādava race, the head ornament of all princes *Malla* of the *Mala Rājās*,
champion among the *Mallapras*, *ganga bhāratya*, immovable warrior, unassisted
here, sole hero of the earth, *Malla* of the *Sarivāra Siddigiri-durga*, in bravery
like *Rāma*, a lion to the elephants the hostile kings, the conqueror of the *Magada*
kingdom, the dispenser of the *Pādya* kingdom, the setter up of the *Chola*
kingdom,† the emperor of unshaken valour, *Hoyasa Bhūjajala Vira Sarasa-
vira Desu* was ruling the kingdom in the enjoyment of peace and wisdom†:—

* *Nangali Kongu Singhannala Nidyapura Talakhāya bangiri Kollagiri Balare
Vallura Chakragottar Uchangi Vinditam Palatu Bankapuram Bawanise Koyatir tanga
parikhanna narasimha bhūpala vishnu parikhanna* †

† See note p. 2.

† See note p. 7.

The servant of his feet, was *Vijaya Nāyaka* of *Nirugunda*, whose greatness was as follows:—

of great fervency to the enemy's army . . .
 was *Battaya Nāyaka*, the chief support of his lord in the field of battle. The servant of his feet:—In wealth like Kubera, having no equal in the world, was (?) *Devānā Setti*, devoted to him with affection. To that *Devī Setti* and the jewel of women *Chandakagana*, like a young rising sun, was born a son . . . To describe the greatness of his qualities:—

in liberality a lotus withal, in brightness the sun, in greatness mount Meru, . . . was the lord *Nālā Setti*. Like as the river Ganges in wrath descended on the head of *Śiva* and spread over the world, so did the creator of the fame of *Bālā Setti* all the world. He, resting without any stain the ruined places and bestowing them on Brahmins, obtained the name of *Madigera Mūla* in the world. As Lakshmi to Vishnu, so to him was *Devama* the wife. To whom, in consequence of their vows, was born their eldest son *Nālā Setti*. A light to his race, in the form of justice, of immeasurable greatness, he was as a pure shining mirror, *Nālā Setti*.

for the decoration and processions of the god *Siddhanātha Deva*, for the bathing and daily offering, for the procession in *Chaitra*, and for repairs of his temple, presented, below the *Hirṇa* here (rest not copied).

167. *Tamra Śāsana at Karigatta, date A. D. 1660.*

3 Plates, 4 sides.—*Hemādigaṇi Characters.*

May the Bear protect us, on whose right task the earth rested with joy, surrounded by the peak of *Hemādri* like a canopy.

From the lotus navel of Vishnu, filled with all auspicious qualities, the husband of Lakshmi, was born the progenitor of the world (Brahma). From him *Atri*, from *Atri Chandra*, from *Chandra Bhoja*, from *Uddha Pura*, from *Pura Aya*, from *Aya Nabasha*, from *Nabasha Yayāti*, from *Yayāti Yoda Bhūpati*, whose descendants grew in power in the region around *Dudrāḍa-nagara*.

Certain of those born in this race, coming to the *Karigatta* country to visit *Ramāramaṇa*, the god of their race, who is the glory of the height of

Yadugiri; seeing the beauty of the country, they settled with great desire in Mahishira-pura for the protection of the people.*

From them, of famous character, imposing his commands on the heads of tributary kings, sprang *Deva Rāja Mahipati*. As to Dasaratha, so to him were born four sons. The first of them was *Dodḡa Deva Rāja*, like Rāma himself in receiving daily service from his brothers, like Indra himself in daily protecting the *vīṇāḍa* (saints, otherwise the learned), the refuge of highest merit, of great valour in destroying the forces of the proudest enemies, perfect in the science of overcoming hostile kings, thus was he rightly called *Deva Rāja* (i. e. Indra). His virtuous wife *Aṅgikāmbā*, as Sita bore Kāśa and Lava, so bore *Chakrā Varada* and *Kaṅkīraṇa Mahipati*.

Placing his feet on the heads of all kings, filling all regions with his wealth, and thus protecting all his subjects, displaying the path of virtue, ever creating happiness in the world, *Chakka Devendra* was without doubt like *Chandra* (the moon) himself. In the east, defeating in war the *Pāṇḍya Chakka Bhoja*, he captured the great *Tripura* which was in his possession, and also *Anantapur*. In the west, overthrowing the *Kajaki* kings, who were under the power of the *Yavanas*, he took *Saigalyapura* and *Anakapalle*. In the north, defeating *Rajaditti Uthi*, he raised *Kelasaumbe*, *Kandikere*, *Hondalagere*, *Gadara*, *Tumakere*, and *Honnuralli*. Overcoming *Mushika*, who was supported by the *Moragas* and *Birdas*, he captured *Jadahanadurga*, and gave it the name of *Chakka Devanigahurga*. From *Brinashana* he removed the original varaha, which had been thrown down by the *Yavanas*, and took it to *Brinangayager* through devotion to Vishnu. Defeating *Tamrappa Gangā* and *Koluppa Gangā*, he captured *Madhugiri*, *Mihogali*, *Dihavara* and *Chennavimbaraga*.

He, while seated on the jewel throne in the *Paśchimā Ranga nagara*, governing the Kingdom with reverence for gods and Brahmins, the Śaka year reckoned as *tuṭi, bheda, naga* and *śubhadrā* (1881) having passed and the year Śiddhanti being current, in the month Śukla (Kartika), on the 2nd day of the moon's decrease, the anniversary of his father's death, in the presence of *Vaṅkṛeśa*, god of gods, dwelling in *Nīlāchala* on the northern branch of the *Ekavṛi*;—for the purpose of providing for the performance to him of all manner of ceremonies and worship, presented to four chief *Vaiṣṇava*s four freshholds, namely, *(he follows their names, &c.)*

To these has this *tiura* s'asana been given. And the details of the grant are here written in the language of the country. (Not not copied).

* Terguna kerdhinekrane katikane Karyadesan énggal Yedigiri-silihérédharyana Induristun kékéduh Samudrawana anye desanya rambigyan deolegi samudrahé sauri prajid-alayanti Malakura-are wani.

168. Tanura Sāsana at Tonnur, date A. D. 1723.

13 Plates, 34 sides.—*DesinAgari Characters.*

Reverence to *S'ri Rāmānuja*. May the Bear be ever the protection of the three worlds, which raised up the earth from the ocean, supporting on the tip of his back the tortoise on which rests *A'vissaha*, and on him the elephants at the points of the compass, on them mount *Mera*, and on it the earth resembling a flower, overspread by the sky. May the primordial Bear be your protection, which raised up from the ocean the earth whose forests stood up as if she were horripilated with joy at being lifted by her lover. May the back of the bear form of *Vishnu* protect you, on which rests the earth covered with ranges of snowy mountains resembling canopies.

On the loaf of the bayon was he (*Vishnu*) reposing, the creator, preserver and destroyer of the universe, the birthplace of all fortune, the soldier of all evil, that one supreme, whose assistants are *Brabma* and *Lakshmi*. From the lotus of his navel sprang the golden wanted (*Brabma*); from whom, of celestial character, sprang *Atri*, to whom were obedient *Vishnu*, *Brabma* and *Siva*. From his eyes was born *Chandra*, who dwells on the head of the three-eyed (*Siva*) garlanded with the constellations, the original of the *Bekchiya* race. From him sprang *Budha*, from him *Pururava*, from him *Ayus*, from *Ayus* *Naksha*, from *Naksha* *Yayati*, from *Yayati* *Veda Bhikari*, whose descendants occupied the city of *Dakshina*.

Of that race some came to the *Koraput* country to visit *Hamdammaga* their *kula-deva*, the glory of the height of *Yadugiri*. Seeing the beauty of the country and desiring to dwell there, they settled in *Makishuvapuram*.*

From them sprang *Bejja Chama Raja*, a man for grinding the wheat his enemies, who gained the new title of *Ambara Ganga*. To him were born three sons—first, *Tirumala Raja Mahipati*; second, his brother *Krishna Bhikari*; the last, his brother *Chama svaya*, possessed of all good qualities, the victor in battle over *Tirumala Vandalga* the general of *Rama Raja*.

He (the last) had four sons, who though unequalled by any others in the world were equal among themselves, promoters of victory as if the embodiment of the four modes of royal policy. The first of them, *Rajamarudhiraia*, thrashed the proud lord of *Korugahalli* on the field of battle with his riding whip, and conquering *Tirumala Raja* took *Srirangapatna*, and seating himself on its throne acquired the dominion of a *Sarvabhuma*. His younger brother was *Bejjada Chama Raja*, who with the fire of his valour consumed

* See note p. 310.

all the hostile kings, who slew immense numbers on the field of battle with wounds resembling the sacred thread. His younger brother was *Deva Rājendra*, to whom, as Vishnu to Vishnu, the younger brother was *Chama Rāja*.

To *Deva Rājendra* were born four sons, as to *Das'aradha*. The first of them was *Dodda Deva Rāja*, a very Rama himself, whom all his brothers daily served through devotion, pure, of good character, full of merit, grateful, performer of his vows, giver of gifts, benevolent, of great bravery, celebrated for merit and fame. The second was *Chikka Deva Rājendra*, who, in mind, speech, and life resembling Lakshmana, was devoted to his brother. The third was *Deva Rāja*, second to none in his good qualities, a kalpa vriksha to his dependents. His younger brother *Mariga Deva*, of great virtue, performer of good actions, was of great devotion to his elder brother,—who, being generous, an ocean of mercy, heroic, a sea of friendship, brave, while he ruled the world his happiness was like that under the government of Rama.

To the elder brother *Dodda Deva Rāja* the celebrated *Anvittimba* was wife, who, as Sita bore Kusa and Lava to Rama, so to this king bore *Chikka Devendra* and *Manohirasa Mchipati*. Of them the elder, *Chikka Devendra*, of good qualities, brave, skilled in all knowledge, generous, was as celebrated as Upendra. By him was the Chandra name greatly exalted, more than by Yayāti, Vikrama, or any of the kings of old. To him was wedded the Lakshmi of victory, a sea of all good qualities, the self-chosen lord of fame.

In the world were none greater than *Chikka Deva*; if there were, none were more worthy; if there were, none could stand before him in battle; if there were such, none were more ready to forgive a fault. At mere sight of this punisher of the evil and protector of the good, his enemies became motionless with fear; on account of whom Vishnu through love for the earth became the sword in his hand, with which cutting down the forces of his enemies he drew out their entrails, and smiting down proud kings, protecting others, conquering the lord of Medhira, imitated the sports of Krishna. Entering the field of battle and knocking off the crowns of the hostile kings, his sword danced about, while the Lakshmi of the victory of his arms sang. As if he were wedding the Lakshmi of victory, the jewels fallen from the crowns of kings were gems for her, the varied shreds of their gay dresses were as decorations for her.

His sword dropping blood was as a female bestowing the Kashmir dast, a support to the vice of victory, the destroyer of proud hostile kings, a joy to his dependents. In a dream was this sword given to him by Vishnu, by which he slew thousands of kings. Terrible as Māya, or Shambara, or Indrajit, or Mārisha, he went forth

and conquered many districts about (?) *Dell* and *Bhāganagara* and obtained the name of unequalled hero.

Sumbha lost his valour, *Kakuga Shukh* lost all hope, *Ikkeri Basava* trembled, *Ekoji* absconded alone, *Dādoji* when *Chikka Deva* nripati came forth to war. The . . . in one direction, the *Turukes* on one side, the *Murugas* in the middle, the group of *Arayas* in another place, the *Tigalas* all round, the *Kurukes* in one part, the *Malepes* in one quarter,—thus did he make offerings of these to all the points of the compass, and acquire a lofty fame; and speedily destroying all the groups of kings, and taking tribute from *Kakuga Shukh*, obtained great glory in the world. As the animals in the forest flee at sight of the lion, as the dove flees at sight of the hawk, as the hare flees at sight of the tiger, as the snake flees at sight of the kite, thus did all the kings flee at sight of *Chikka Deva* as if a new created *Narasimha*.

Male of males, champion over the sons of boasters, champion over those who oppose with arms, punisher of kings who break their word, champion over the bravest in war, possessed of these and many other titles, was *Chikka Deva Rāja*.

Bala chakravarti gave to *Viṣṇu* but one world, which had belonged to many; *Narayana* gave to the Brahmins but a few sayings of those from his lips; the sun gives but a few rays to the earth for which he takes a return: but *Chikka Deva Rāja* gives without stint and takes nothing back. The moon gives away one less than 16 digits one by one till nothing is left him, but *Chikka Deva Rāja* gives away the 16 shades (or standards of gold) and yet is as rich as before. For the worthy among his dependents he provided permanent abodes in *Sriranga*, the *Yadu* hills, *Anjanagiri*, *Kanchi*, *Vilshavana*, *Satu*, *S'ankhannukha*, *Daridraś'ayana*, *Kumbhākara*, *Kās'i*, *Dadrāś'vī pura*, *Jagan-nalla*, and *Prayāga*. The story of *Prithu* in face of him became vain, *Nala* lost his name, *Raghu*'s fame was diminished, what mention then of *Kārti-vīrya*? When *Chikka Deva Rāja* ruled the world where was the glory of *Dilipa*?

Among the worthiest of women, beloved as *Lakshmi* by *Viṣṇu*, so to him was his wife *S'ri Devamāmba*. In devotion to her husband *S'ri Devamāmba* was the first of all women, her good qualities eclipsed those of *Sudakshina*, like the embodiment of the energy of *Viṣṇu*, or none else than the incarnation of his mercy, born to protect the world. To describe her virtues even the many tongues of *A'dishesha* would fail, how then can one tongue suffice? While along with her, this famous king *Chikka Deva* nripati was ruling the world for a long time, having conquered all the neighbouring kings, pro-

testing Brahmins, gods, friends, the learned and his dependents—he was to the world like the lord of Lakshmi.

To that king Chikka Deva by his wife Devamāmba was born, as if an emanation from Vishnu, a son *Rāja Kanthiravendra*. He was in virtue Ramachandra himself, in uprooting the groups of hostile kings like an elephant, in keeping to rules like a perfect poet, in good qualities Vishnu himself. From Kausalya was born Rama with the face of the moon, from Devaki was born Krishna with a face like a jewelled mirror, but as if Narasimha reflecting that he was born from a pillar with a face of terror had again been born from this Devamāmba, so was *Rāja Kanthirava*. Lakshmi dwelt in his side glance, Sarasvati in his face, faith in the lotus feet of Vishnu in his mind, the earth in his arms, the Lakshmi of liberality in his hands, the radiance of the gems in the crowns of kings in his feet, the learned in his house, his fame in the three worlds.

Having divided the whole of his kingdom into four parts, the first he gave to Brahmins, the second to the gods, the third as gifts of merit, the fourth retaining for himself, he ruled the world. In his reign good food was distributed in every village, so also in every village were there temples in which daily there were processions, in every road were groves and waterbeds. Having great joy in all learning, like Yama in devoting to the flames all hostile kings, filled with all good qualities. A moon to the ocean of the royal race, brave, having the title Dharani Varaha, the unmoved in the field of battle, in the assemblies of women a Manmatha, the son of Chikka Deva Rāja.

The wife of Kanthirava Rāja was *Chelwijamāmba*, celebrated in the world as in devotion to her husband like Sita to Rama. In qualities, name, patience, character, merit, beauty, faith in Vishnu, she eclipsed all the world.

To her by Kanthirava Rāja, as from Devaki was born Krishna to protect the world, so was born *Krishna Rāja*. At the time of his birth, Chikka Devendra obtained a bigger name as a conqueror, in his hands were the signs of the chakra, sankha and kamala—showing him to be Krishna himself; his fame increased from day to day as the moon fills up her digits; while an infant all kings prostrated themselves at his feet as the great mountains place the rays of the sun on their heads as soon as he rises; as Krishna when an infant taking two or three steps carried the world in his hand, so as soon as he began to walk about the house all kings hastened to bring their tribute and fall at his feet.

Sovereign of the throne of the western Rangarāja-angara, his mind placed at the lotus feet of Nārāyaṇa, his feet revered by the crowns of hostile

kings, making the protection of gods and Brahmans his chief duty, displaying all the qualities of Chikha Deva Bhūpāja, namely nobility, respect, wisdom, gentle speech, power, kindness, valour, skill, generosity,—through faith in whom, and keeping his sign in his hand, by the favour of Krishna, this grandson was born to Chikha Deva; thence was Krishna rightly his name, and had he Rukmini and Balabhadra, he would have been Krishna himself.

By daily processions having obtained the favour of the god of Panchima Ranga, and by protecting the families of all his friends, and by terrifying all hostile kings, this *Krishna Rāja* became as it were the Vibhishana of the world.

Daily rising at dawn, praising the lotus feet of Vishnu, repeating without omission his thousand mantras, daily performing the *agni hotra*, daily bestowing a cow and money on Brahmans, he then listened to the *itihāsa* and *kathas*. Thus filled from the streams of water poured out with his daily offerings, the Kaveri ran with gold and carried his fame to every land.

For the lord of the Yādava *mēnātaka*, the protector of his race (*kula nāyaka*) he caused to be made a crown, set with the nine gems—and for Sam-patkamars, his processional image, he caused to be made a jewelled cart.

A'disesha is the lord of Pātāla, but his subjects the Bhōgis have nothing to eat but wind; Indra is the lord of *svarga*, but the gods there have to watch for an offering by some one before they can obtain nourishment: but while *Krishna Rāja* rules the world, all his subjects receive good food, handsome reinment, perfumed scents, gold and jewels, and *chāmara*s. To obtain even in *suraloka* the *kalpa vriksha*, the *chintamani* and the cow of plenty is very difficult; but here to all who require them are given jewels, cows and trees. Is there then in all the world so great a lord as *Krishna Rāja*?

His gifts putting to shame the *kalpa vriksha*, his wealth putting to shame Indra, his fame putting to shame the divine Ganges, his wisdom putting to shame Brihaspati, his valour putting to shame the flame of Śiva's central eye, thus of true greatness is *Krishna Rāja*.

* *Srinivāsa paṭi*, of the Śrī Vaiṣṇava *anta* was his guru.

His putta mahishi was *Devaśamant*, besides whom he had eight wives, in whose several names he caused to be made eight *sarasu* (tanks) in the eight tīrtha of the Yadu mountain. And he not only established *agrahāras* in his own name, but one in the name of his mother *Chakrāśamāmbā*, and repairing the temple of Vishnu established an *agrahāra* in the name of his grandmother *Devaśamant*.

* From this point on abstract only is given, as the verses continue in the same strain.

* After inquiring after all the best and most fertile spots in his own kingdom of *Karnājāla*, he discovered that the most suitable residence for *Vaishnavas* was the region half a yojana south of *Yadugiri*, north of the *Liāveri*, north-west of *Nūḍḍri*, east of the hill at the (?) *Lakshmantiritha (Rāmanujāngāhri s'ri tirtha tujāhḍri)*—the residence of *Lakshmi Nārāyaṇa*, beautiful, of genial climate, having the name *Hoysala Des'a*.

In it is the city of *Yādava puri*, protected by *Vishṇu Varādhana*, purified by the pollen the dust from the lotuses the feet of *S'ri Rāmanuja*, its god *Lakshmi Nārāyaṇa* the benefactor of the faithful, to the east of whose temple is the temple of *S'ri Yādava Nārāyaṇa Vasanta Gopāla Deva*.

Considering that between these two temples he should establish *agrahāras*, he made two *agrahāras*, each consisting of four streets, each filled with rows of houses. And in order that the ceremonies and processions of both gods might be duly performed, he invited *Brahmans* from many countries to come and take up their residence there; namely, such as were patient, of good character, versed in the *veda* and *vedānta*, professors of the *Rik*, *Yajur* and *Sāma* *vedas*, professors of the *sāstras*, acquainted with the *śrauta* and *smārta* ceremonies, performers of the *agni hotra*, free from anger and other evil passions, of good descent, family men, acquainted with the *essence* of both *vedānta*, acquainted with the *Drāviḍa prabandha*, *S'ri Vaishnavas*, *Mādhva Brahmanas* and *Advaita Brahmanas*.

For the residence of whom, and support of their families, he formed *vrithis* attached to each house, to endure as long as sun and moon, and marked out the boundaries.

Which, in order to have written down in a *śāstra s'āsana*, signed by his own hand and sealed with the *varāha mudra*, he sent for *Rāmanya Tirumāḍiya*, a *Vaishnava* of the *Kaundinya gotra* and a poet, and directed him to compose a *śāstra grantha*. In accordance with which order, the following *śāstra*, approved of by both donor and donees, was written by him.

The *Sālivāhana S'aka* year reckoned as *veda*, *arava*, *ritu*, *ṛshiti* (1644) having passed, the year *Shubhakṛit* being current, in the month *Margashīra*, full moon, Tuesday, *Brahma yoga*, *A'rūra nakshatra*, *Bālaya karaṇa*—on this auspicious day, the chief of the *Vaishnava* kings, the moon being eclipsed in the constellation under which *Rāmanuja* was born, in order to increase the *Brahmans* in *Yādava nagari* which had been the residence of that yati, already the resort of many *Brahmans* versed in the *veda* and *vedānta* :—

* Here the translation is resumed.

Among the Yādava kings who came from Dvārāvātī nagara the embodiment of the fruit of merit, the kalpa vriksha to his dependents, a thunderbolt weapon in cutting off the wings of the mountain his enemies, punisher of those who claim to have a title,* a gaṇḍa bherunda to the elephants the hostile kings, an elephant to the plateau garden his opponents, a sun in dispersing the clouds of his enemies' forces, placing his commands on the heads of dilatory kings, a gale to the clouds the *Mahārāṣṭra* kings, a wild fire to the withered forest the *Turvaśhas*, skilled in punishing the mighty *Pitṛya*, a lion to the herds of elephants *Chōḍa* and *Karala*, a pleasure giving rain-cloud to the chakora birds his dependents, Śrīmaṇ Rājādhirāja Śrī Dhūpāla Parameśvara Praṇḍha Pratāpa Vīra Narapati, of the A'traya gotra, an ocean of good qualities, of the *As'valāyana* sūtra, chief of the *Kāṣṭhīyas*, of the *Rik śākha*, grandson of *Chikha Deva Rāja*, son of *Kaṇḍhāra kaṣṭhinda*, the unequalled *Kṛṣṇa Rāja*, a kalpa vriksha in continual gifts: assigned to Brahmanas (described as before), making *vṛttis*, with houses and groves, certain villages:—

In the *Hoyala Des'a*, the *Kuruvanka nāḷ* is the most charming: in which, of the *agrabhāras* he made, the first was *Yādavapurī*, known to all people as *Tondanāra*, in which is the great *Chelvalavāmbodhi* (lake); [the second] *Atikuppe*, both large and populous villages—with their hamlets *Hosnanhalli*, *Maraṇḍalli*, *Sāmagonḍanahalli*, *Heruhalli*, *Haribaiola*, *Ichana-halli*, *Nāḍuboyanahalli*, *Homanavalli*, *Manumanaḥappe*, *Chikṇavanahalli*, *Chikha Basahalli*, *Teginahalli*, *Kaṇḍhinādere*, *Murukanahalli* and its *koppala*, *Haḷḷi-maṇḍanahalli*, *Gangunahalli*, altogether 17 subordinate villages, or with their two chief villages 19 villages, fertile, populous, having bridges and tanks, yielding double crops, all bearing sugar cane, of good soil, filled with groves and hamlets. These, forming into 112 *vṛttis* for Brahmanas, he distributed them to each one so that each had an equal share of best, middling and inferior soil. Also, having 112 houses securely built by *masoca*, he filled them with furniture and grain, &c., for one year; provided one milch-cow in milk with its calf for each house; and for the decoration of the children of the *vṛtti*-holders, gave to each, silk cloths, shawls, sets of earrings, finger rings, &c., to the number of 20 of each, and bestowed them on the residents of the *agrabhāra* of *Yādavapurī*. In the fort of *Śrīraṅgapattana*, whose walls are purified by the washing of the waves of the holy *Kāvēri*, the residence of *Paśhima Raṅga*, the *Gautama* *Isketa*, in the presence of *Ramāramana* (*Vishnu*) reposing with *Śrī Devī* and *Bhū Devī* on his couch the serpent *A'disocha*, making a vow that he

* *Birudantakara gaṇḍak*.

presented this pious gift to Brahmans in order to gain the favour of the lotus feet of Lakshmi Nāriyana, calling the Brahmans separately, he presented them with the vrittis, with pouring of water and presentation of a coin, repeating they are no longer mine (*nā mīna nā matān*).

The names and particulars of those Brahmans for three generations are here written (here follow the names, &c., with a repetition of the grant. Then usual dharma s'lokas).

By the poet *Tirumal Iygar*, daily reader of the Rāmāyana and Bhāratā, a composer of poetry in Kaccāṭa, Sanskrita and A'ndhra, skilled in singing (*geṇḍharva*), was this sāsana composed so as to gratify all people.

S'ri Krishna Rājāh.

169. Tamra Sāsana at Melkote, date A. D. 1724.

5 Plates, 3 sides.—Desamigari Charamera.

(The whole of the first part down to the date corresponds with No. 168. Thence the continuation is as follows):—

May it be well. In the 2nd aparādha of Brahma who was born from the lotus navel of Vishnu, in the first part of his day, in the varāha kalpa, the 7th manvantara, the 28th yuga, the beginning of the Kali yuga, the S'āliśabhana s'aka, the year reckoned as *bhāta*, *aranya*, *anya*, and *ishiki* (1045) having passed, and the year Krodhi being current, in the month Pushya, the 12th day of the moon's decrease, Wednesday, under the constellation Anurāḍha, the vridhhi yoga, the bhāva karma, the uttarāṣṭa, the sun being in Mātara,—on this auspicious day, in the morning, the chief of the S'ri Vaiṣṇava kings, the obtainer of merit among the Yādava kings who came from Dvārāvati-nagara, a kalpa vrksha to his dependents, a thunderbolt weapon to the wings of the mountains the hostile kings, champion over those who claim to have a title,* a gaṇḍa bhierandja to the elephants the hostile kings, an elephant to the plantain garden his enemies, a sun in dispersing the dark clouds his enemies' forces, placing his commands on the heads of tributary kings, a gale to the clouds the *Maṇḍirāshya* kings, a wild fire to the withered forest the *Turushkita*, skilled in overthrowing the powerful *Pāṇḍya*, a lion to the elephants the *Chola* and *Kerala* kings, a whelmed to the clouds the *Kelala* kings, S'rimad Rājādhirāja S'ri Bhūpāla Parames'vara Prajāḍha Pratāpa Vira Narapati, born in the

* See note p. 317.

A'troya gotra, an ocean of good qualities, of the As'valāyana sūtra, chief among the Kaṣṭhātriyas, of the Rik s'ākhya, grandson of Chakka Deva Rāja, son of Kumbhira Kaktiśodra, the unequalled *Krishna Rāja*, a divine kulpa vrākṣa in daily bestowing gifts:—

For the purpose of having all the ceremonies of the three seasons performed for the lord of Hastagiri, in order to provide the necessary funds, articles and persons therefor; and in order to provide for the ceremonies of the daily offering to Varāḥa Rājāsāmī, and a manāpa, a grove and a pond for the possession in Vaisākhya in the name of his mother Cheluvijayanta and his father's mother Devicamma;—inquiring after twelve villages which were populous and provided with a tank, within his own territories, near to Kāschī, and having found such according to his wishes on the banks of the river in the *Kārmangala-nād* belonging to *Vīrabhadra Durga*, namely, in the *Pannipala* hobli, the villages of *Pāpapaṇḍi*, with its tank, *Yatiganaḥalli*, *A'chāradahalli*, *Kamalanāyakaḥalli*, *Cheluppanāyakaḥalli*, *Mādehalli*, *Babiri*, *Parashalli*, *Belachinḥalli*, *Sajjāḥalli*, *Vepāḥalli*, *Nallaypanāyakaḥalli*; in order that these 12 fertile villages might be devoted to him who eternally resides in Kāschī to remove the troubles of the faithful, *Appratima Arishna Rājendra Chandra*; in the fort of *S'rīrangapappa*, whose walls are purified by the waves of the holy *Kṣīrā*, the residence of *Paś'chima Ranga*, the Gaṇama kaheta; in the presence of *Ramanāyanana* who reposes with *S'rī Devi* and *Bhū Devi* in happiness on the serpent *Śeṣha*; sending for *Rohaṇa Raja Yatisvara*, the son-in-law of *Saunya*, and saying "You, your disciples, and their descendants, daily perform without break all the ceremonies which we have stated for Varāḥa, taking for the purpose the profit arising from these villages," presented these villages, with pouring of water and presentation of a coin, repeating they are no longer mine (*nā mama, nā mama*).

The boundaries and description of the villages presented by *Krishna Rāja* for the ceremonies at Kāschī, are here written in the *Karṇāṭaka* language.

(After repetition of much of the above, continues thus):—also within the four boundary stones of these villages marked with the s'ankha and chakra, the rice land and dry fields, the gardens and store houses, the dams and embankments, the dry cultivation and the wet cultivation, the poor rent-free land and the waste, half the quit rent due to the *Vīrabhadra Durga* revenue authorities from the dancing girls of the north temple, the tax on blacksmith's houses, the tax for . . . of the hill, the tax of the *paṇḍiga* caste, the tax for child birth, the tax on naming a child, the fees due to *Gopālasāmī*; and of the customs, the money remaining after deducting the duty on laden bullocks :

He once on a time went into the forest near *S'es'apara* in order to visit *Vāsanti*, the goddess worshipped by all the kings of his family. Seeing there the great muni doing reverence to him, he sat down a moment. Then, when warmed he was engaged in the worship of the goddess and reverence of the muni, a cry of wild beasts arose, and a fearful tiger bounded forth, its claws powerful enough to tear up mountains, its long tongue swinging about with desire to swallow some one, the fiery sparks from its eyes burning up its eyelashes.

That muni, exclaiming in the language of his country *Hoy Sala!* (strike, Sala!) gave him a *salāki*, with which he slew it. From that the name of *Hoyasala* came to all the kings of his line; and the tiger going to svarga, was adopted as the sign on the flag of all that line, who being ever ready for war, able in stringing and discharging their bows, at very thought of them all their enemies trembled.

(The genealogy is continued as in other inscriptions down to *Soma*, and continues:)

In the *Dhārādhva'n* *kālā*, descendant of the *Soma* *tanu'a*, was born *Vijayarasa*, possessed of all good qualities, a great warrior. To him the celebrated *Jayajñichā* was wife. From whom was born a daughter *Somaśā*, in beauty superior to *Rati*, in removing the troubles of her dependents equal to *Lakshmi*. She became the crowned queen of *Soma Mahipati*; being filled with devotion, by her gifts putting to shame the *kalpa* *vraksha*, her fame ascended up to heaven along with that of *Soma Mahipati*.

That king thus fortunate, whose glorious career was known in all countries, *Śri Somaśvara Bhūshipālā*, residing in the prosperous royal city *Vikramajyoti*, which he had established for his own pleasure in the *Chola Managala* captured by the power of his own arm; in the year *Paridhavi*, the month *Phālguna*, new moon day, during an eclipse of the sun; in consequence of a discourse on the gifts proper to be made on that day, giving to the village of *Alakhanampalli* together with *Mallikarjuna*, situated in the *Kallakasi-vādī* another name *Somalāpura* in honour of his patṛa mahishi *Somala* *Devī*, and forming there 70 *viṭṭis* at a rental of 140 *nishkas* (*gangoḍa*), presented them for the performance of the ceremonies of the god he had set up in that town, to *Dehakarna*s of various gotras, with pouring of water.

This matter, in order to be clearly understood, is here written in detail in the *Karṇāṭa* language.

(After repetition of all the titles and epithets) *Hoyasāla Bhūjabala Vīra Somas'vara Devavarasa*, in the *Saka* year 1175, the year *Paridhavi*, the month

like glory Chandra. From him many lines of kings took their rise : among whom of glorious qualities and celebrated career was Yadu.

From him innumerable kings descended : among whom was born *Sala*, of great glory, by the might of his arms possessed of all the earth. He once on a time, being in his own *Sas'apuri*, went forth to do reverence to *Vasanti*, his *kula devatā*, and to the *siddha* who dwelt by her side, when a powerful tiger rushed out desiring to devour him. But on the *siddha* saying in the Karyāṭaka language '*Hay Sala*' he slew it, and from that time all the kings of his race obtained that name.

In that race arose *Eraganga*, who by his gifts put to shame *Karṇa*. His son was *Viśvav*, acquainted with all the rites prescribed in the vedas. His son was *Narasimha Bhūpati* ; to whom was born *Ballāṭa Mahāvalakha*, praised as the bestower of every gift on his dependents. To him *Nyāsina Bhūpati* was son, the setter up of *Chola*, by his great power and wisdom in government protecting *Pāṇḍya*.

From him was born *Soma*, like another *soma* (or moon), the lord of all things moveable and immovable on the earth, the subjector of all his enemies, whom all the sciences had made their resort. To that *Soma*, as Ganga to the ocean, so *Dvijāt* was wife. To these two was born *Narasimha*, resembling a kalpa vriksha, slaying all his enemies with his terrible sword, his fame having filled all the points of the compass and gone to the utmost limits of the ocean, at sight of whose gifts the kalpa vriksha trembled, *Karna* lost his name, and the *kāśadhara* was covered with shame.

Once on a time, when dwelling in the city of *Devanavandya*, the lion of kings *Narasimha* was seated in the council, there began a discourse on gifts of merit ; when the head among the many learned men present, the friend of the tributary kings, the chief adviser of *Narasimha Bhūpati*, the minister *Soma*, rose up from his seat. To *Mātī Dura*, an officer in the army, the subduer of the flames of the enemy's power, (? he desired to give) his daughter in the first bloom of her youth ; and also (another) to *Chakka Ketaya*, able in war, whose might none could withstand : these *Narasimha Bhūpati* cherished like sons. On that minister *Soma*, the son of his elder sister, coming and doing obeisance, that moon of the Yadu race (the king), discerning all that was in his mind, gave him his desire. And moreover, to provide for the worship of the gods he had set up in the *agrahāra* he had established, presented to him 2000 which that *Soma Dandya* taking, made therewith all the necessary arrangements ; the particulars of which are here published in the Karyāṭa language.

May it be well. While the protector of all lands, favourite of earth and fortune, great king of kings, supreme lord, lord of *Dvārāvati-pura*, sun to the lotus of the *Yōdaka-lila*, head ornament of the wise, king over the *Mala-Rājas*, champion among the *Maitras*, *ganā* liberator, unshaken warrior, sole hero, terrible in the field of battle, Malla of the *Śamivāra Siddhigīrī durga*, in bravery a Rama, a lion to the elephants his enemies, a rare embodied Mammotha, the setter up of *Chola-lāya*, the protector of the *Pāṇḍya* kingdom, the exterminator of the *Māgara* kingdom, the setter up of columns of victory from *Saka* to *Vidhyā*, unequalled for valour, *Śrī* Vishnu Varddhana Pratāpa Chakravartī Kṛṣṇa Bhājabala *Śrī Vāra Nārasiṃha Devarasa* was in his residence at *Darasaṃdṛa*, ruling the kingdom of the world in the enjoyment of peace and wisdom :—

His dear son *Soma Dhanuṣyaka* (made provision) for the offerings and decorations, the daily processions, the processions on holy days, for repairs of the temple and the food of the riśhis who resort thither, of Keśava Deva and the other gods he had set up in the *Viśiṣṭhava* quarter of the great *agrahāra* he had established in his own name. And the dues of the places which that *Narasimha Deva Arasa* in the *Śaka* year 1182, the year *Śukla*, the month *Aśvāṭṭha*, the 12th day of the moon's increase, Wednesday, had given with pouring of water ;— and the dues of the places which the great minister, *gōgī gopāla, ganāda pendāra mandalika*, a champion over the (?) *Jāba* great mapṇalika, a Devendra of *Dandacāthana*, in the use of the sword *Svayambhū* a *Trīsetra* of the sword, a *Rakkhā Revanta* in riding the most unmanageable horses, subduer of the enemies' forces, (?) born to be an adopted son ;* delighting in gifts of food, distinguished for gifts of gold, the senior *Dandacāthana*, a sun upon the eastern mountain, a blossom on the boon-giving creeper of the gods, *Somaya Dhanuṣyaka* had given within those limits with pouring of water :—the son-in-law of that *Dhanuṣyaka*, *Mallī Deva Dhanuṣyaka* and *Okikha Ketaya Dhanuṣyaka*, distributed for the offerings of those gods, for extra expenses, and for the living of the temple Brahmins, in the following manner :—

May it be well. In the year *Dhātū*, the month *Asvīruja*, the 3rd day of the moon's increase, Sunday, for the gods in the great *agrahāra* revered by all, a treasury of learning, *Somanāthapurā*, (namely), the gods *Prasanna Keśava*, *Ganāda Pendāra Gopāla*, *Vaṇḍa Janārdhana*, and within the precincts (*prahāra*) the six Brahmins &c., twelve Keśava &c., twelve Hamsa Nārāyaṇa &c., ten Matsya &c., twelve Sankarshana &c., twelve Kṛṣṇa avatāra ; and on the bank of the *Kāvērī*, the gods *Lakṣmī Nārasiṃha*, *Yoga Nārāyaṇa* ; and

* *Sakārasādhya*.

the god Śārangapāṇi of Malavalli: the rent of the places belonging to the endowments of all these gods are confirmed to that Somanāthapur, (namely) a land rent of 210 gadyāṇas. And of the 21 vṛttis which the Daṇḍayāka gave, together with the dues of the *brahṇā* of that town, deducting the half vṛtti of the garden, with the rice field and dry land to the east of the sluice, which is under and belongs to the Baṇṇasamudha Bōgilār channel—the remaining 20½ vṛttis are for all the teachers of science (*śaṣṭa s'āstra vṛttā-āṅgāyāriṇe*). Or, including the half vṛtti which all those men of science (*s'āstradāvatara*) obtained in exchange from Maṇḍigeya Kāvaṇṇa, altogether 21 vṛttis—of which, 7 being for the Śaiva quarter, the remaining 14 vṛttis (*rest not copied*).

173. Śīla Śasana at Heggere, date (?) A. D. 1094.

Hoysa Kavanda Characters.

Elephant.	Drava- pāṇika.	Aśvānaka.	Deva- pāṇika.	Cow.
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May the doctrine of *Trailokya Nātha*, the supreme profound *syād vāda* prevail; the Jain doctrine which is a token of unfailing success. May it be well. The doctrine of Śrī *Vardhamāna* the *Hoṇḍakandīnaya*.

Of which a servant,—may it be well—the protector of all lands, favourite of earth and fortune, great king of kings, supreme lord, first of monarchs, glory of the *Saṅgīś'raya kula*, ornament of the *Chāḍhaka*s, Śrīmad Bhūvalla-ḷḷa Rāja *Perumangli Deva*, while in his residence at *Kaḷyāṇa*, punishing the evil and protecting the good in the seven and a half lakh country, was ruling in the enjoyment of peace and wisdom:—

The dweller at his lotus feet:—the fire of whose anger raging *āḍaḷ*, *dhagaḷ*, *dhagaḷ*, in the city of his enemies; blazing *garū*, *garū*, *garū* on the heads of his enemies; burning *chimū*, *chimū*, *chimū* in their bowels; who could war against the Rāja of the *Māḷe Rājas*? His son, causing the badabācala fire of the ocean to tremble, eclipsing the fire of Śiva's frontal eye, deriding even Śiva who burnt Kāma and swallowed the poison, a consuming fire of valour, was *Viśaya Bhūpālaka*.

May it be well. While the *Hoysala* kingdom of—entitled to the five great drams, Mahā Maṇḍaleśvara, lord of the city of *Dadrārati*, sun to the lotus of the *Yādava kula*, ornament of great kings, champion among the *Māḷe*s—

the hero who took *Tatkalāya*, *Bhujānla*, *Vishva Variddhana*, was increasing in prosperity to endure as long as sun, moon, stars and sky:—

His son, whose greatness was as follows:—like a god enjoying the pleasure of the gods, the complete lord of Lalabani, of glory exceeding that of the elephant kings (*darpa vija*), a lion to the elephants the hostile kings,—was *S'ri Narasimha Bhūpa*, the . . . of victory.

The servant of his feet:—a bee with its mind fixed on the perfume of the golden lotus the feet of Jina—which are ruddy with the light of the jewels set in the crowns of the residents of *svarga*, an ocean of . . . , whose eyebrows are black with the smoke of the offerings made in his worship—a sun to the lotus the worthy and his friends, as the foam on the waves of the Ganges rises up at the sight of the moon so his fame ascending into all the regions of space, terrible in war, of unequalled bravery, (&c., &c.) lord of the city of *Halpara*, a moveable kalpa *viksha* born from the ocean of the mouth of *S'har-tala Devi*, the son of *Saimanta Bhāja*, (after a great number of praises of his valour, coolness) the remover of the *kankuma* from the foreheads of the *Malaya* women, the remover of the *kastūri* of the *Chōtika* women, a belt to the *Laiya* women, a garland between the shining breasts of the *Amāyira* women, a jewelled ornament to the *Gūryara* women, a bee kissing the lotuses the faces of the haughty *Gau:*'s women of true virtue worthy of all praise, a jewelled mirror to the moonlike faces of the *Karpānka* women; a terror to his fellow kings, smiter on the head of those who claim to be champions (*garjānka tala prahāri*), slayer of those who oppose him, knocker down of those who call themselves great, shaker of the world, champion over the wrathful, a blunderer to the shakabhu the hostile kings, the pounder of the tributaries, a chieftain to the learned, the subduer of the pride of the rattling elephant *Ayyana* (?), lord over all the world, long live *S'ri Bhāja Deva Saimanta*.

(Much more in the same strain, calling him *Kali Bīṭi Deva*).

To describe his descent:—The chief queen (*agra mahishī*) of *Sthira* *Gambhīra Nofumba* was *S'ri Devi*. From his destroying at one blow the confederation of his enemies so that they should not unite together, he obtained the title of *Vira-tala-prahāri*. Having displayed in the army of the *Chōlakya* king *A'hava Malla* the valour of the great, he received thence the title of great.*

* *Intānī's negaṇḍa Bīṭi Devaṇṇapantenda's* [*Sthira Gambhīra Nofumba agra mahishī S'ri Devīyāna dāḍa nigāḍḍamāraṇa*] *Sāyasa* *baṇḍa* *ba* *dīṇḍīyāna* *taṭa* *vaṇḍi* *amphūṭamāra* *baṇḍi* *dāḍḍa* *prahāradāḍḍi* *baṇḍam* *ṭṭam* *ṭ* *Naṇṇaṇḍa* *baṇḍi* *vira-tala-prahāri* *baṇḍam* *dhātṛi* *ṭṭama* *baṇḍam*] *Chōlakya* *A'hava Malla* *vaṇḍḍama* *baṇḍadāḍḍi* *dāḍḍam* *amphūṭamāra* *baṇḍi* *paṇḍam* *baṇḍam* *paṇḍi* *dāḍḍam* *baṇḍam* *baṇḍam* *ṭ* *baṇḍam*]

To his son *Ahu Malla* and *Bonnave* was born *Sámanta Bhíma*; to describe whom:—When *Vishnu Bhípatí* with a large force of horses and elephants stood ready for battle and was sounding the instruments, being in his army, he slew *Sítagara Gaṇḍa* by his valour, and thence received from the king the title of *Sítagara Gaṇḍa* in the world, this *Kali Bhíma*.†

To him was born a younger brother *Sámanta Malla*, of good character, possessed of all the qualities described as belonging to the *Jina mūrga*, beloved by *Devī Deva*, of great bravery. As if *Yama* having swallowed all his victims, unable to digest them, had vomited them forth again, such was the condition of the enemies slain in battle by *Mahipara Bhagga*. Slaughtering the elephants of the hostile kings, and satisfying the furies with the blood flowing from the headless corpses of those slain by him on the field of battle, thus greatly excited was the wrath of *Sámanta Bhagga*. His younger brother was *Gaṇi Deva*, the creeper of whose fame spread into all the world (&c., &c.)

To describe the wife (*sati*) of *Sámanta Bhagga*:—The colour of her body like that of the emerald and the diamond mixed (!), the locks of her hair like the blue sapphire (!), she was as if all the jewels had been born in the form of *Sátala*. Whatever virtues are united in the *Mahāvīra-gama*, the *Jina-tri-dharma*, the *Sad Vaisnavágama*, and the *Bauddhágama*, in the possession of all these she had no equal.

Narasimha Deva Mahipa governs with the aid of *Sámanta Govinda*, *Hiriyasubhatta*, his own mother the celebrated *Sátavre*, *Mandaradaiya*, *Bhū-múch*; *Deva*, and *Hiriyya Muttayya Bhima*, but who is greater than *Vishnu Sámanta*, says all the world.

To this *Bhípi Deva*, whose glory was equal to that of *Kailāsa*, this *Bhaja-bala Narasimha Mahipa*, gave *Hennegere*, for the support of the elephants (*gaja brayakke sadu*).

While, *Sríman Mahá Sámanta Govi Deva*, of the *S'ri Māla sangha*, *Des'iya gaga*, *Pustaka gachcha*, and *Kondakundānvaya*; of the *Bhādrápana* hill; in order that his wife *Mahádēvi Nāyakkēti* might obtain eternal happiness, washing the feet of *S'ri Mañjika Nandi Siddhanta Deva*, the disciple of *Gura-chandra Siddhanta Deva*, gave for the right manner of ceremonies of the *dasadi* of *Jina Pāri'va Deva* of *Heggere*, and for the food of the rituals.

And *Sámanta Bhípi Deva*, the good son of *Sátala Deva*, that he might obtain eternal happiness; in the (?) 18th year of *Chalukya Vikrama*, the month

† *Ari mahābhūti śīlādura glāśa śigahānra mūrgendra Vishnu bhípatiya tunakke rāga indanutt śal ānna bhīnallī śā śīlagara gaṇḍasava parādu bandadhatta paṇḍava mahipavira śītagara gaṇḍan eva bīrītem Kālī Bhīma uttīrātibhagadatta*]

Jeshta, the 5th day of the moon's increase Monday, at the Sankramana : gave to the bandi *Savayagere*. Whose boundaries (&c.).

And *Haggade Jakkanna*, in order that his mother-in-law *Mahādevi Nāgahiti* might obtain eternal happiness (another gift).

174. Śīla Śāsana at Sindigere, date A. D. 1139.

May the doctrine of *Tṛaḍoḥya nāṭha*, the supreme profound *syāt vāda*, a token of unfailing success, the Jain doctrine prevail.

May it be well. While the victorious kingdom of the protector of all lands, favourite of earth and fortune, great king of kings supreme lord, first of monarchs, glory of the *Sahyā's-roya kula*, ornament of the *Chalukyas*,* *Śrīmat Tribhuvana Mallā Deva*, was increasing in prosperity, to endure as long as sun, moon and stars :—

The dweller at his lotus feet :—May it be well. Entitled to the five great drams, *Mahā Maṇḍales'vara*, lord of *Dvārāvati-gara*, sun in the sky of the *Tadava kula*, head ornament of kings, charuṇa among the *Malavas*, adorned with these and many other titles, *Śrīmat Tribhuvana Mallā Vinayāditya Poisala* was governing all the territory included between *Konkana*, *Bhāṇḍa-vayal-nāḍ*, *Talakhāṭa* and *Sāvi-mela*, punishing the evil and protecting the good. In the lands and the benise of the *Malavar* did the fear of him spread, when he lifted his hands to smite the heads of the *Malavar*.

The beloved of the mind and eyes of that *Maṇḍales'vara*, to strangers and to the citizens like herself the embodiment of eternal merit, thus praised in the world, that *Kelagavvarisi* was the protection of the people, the kingdom and the king.

While these two, in the enjoyment of peace and wisdom, were in their residence at (?) *Sasulya*, ruling the kingdom, *Kelagala Devi*, cherishing *Marigāna Daṇḍanāgata* as her younger brother, *Vinayāditya Poisala Deva* being also present, gave in marriage to *Marigāna Daṇḍanāgata*, *Adakāve Daṇḍanāgahiti*, conferring on him also the lordship of *S'indigere* in *A'sandi nāḍ*, in the Śaka year 961, the year Sarvaṣṭi, the month Phālguna, the 3rd day of the moon's increase, Monday.

* See note p. 14.

Thus having made the gift of a virgin and the gift of land, with pouring of water, while maintaining them with merit; to the world-renowned Pośala king and the lotus-like Keleśubharis'i, was born and grew celebrated in the world Vira Gaṅga *Ereyanga* tripa. Of unequalled merit, a third Māruṭi, a fourth Ugra-vahni, a fifth Saṃudra, a sixth Pūṅga, a seventh Ubradeś'a, an eighth Kulādri, a ninth Hasti of unparalleled liberality, a tenth Nidha-prabandha, who can utter the praises of *Ereyanga Deva*?

(To him and) to *Achala Devi*, praised as the A'di Bhaga, were born the heroes *Ballāḥa kṣhemi-vallabha*, *Viśva dhatitri-vallabha*, and the chief of warriors *Udayaditya*.

While *Ballāḥa* tripa by the speed with which he defeated the combination of proud enemies having obtained the title of (?) Bāgikala Deva, was in the enjoyment of peace and wisdom in the royal city *Deḷapura*, governing the kingdom; to *Mariyāṇa Daṇḍanāyaka* and *Chāḃmaṇḍa Daṇḍanāyaka*, who resembled a second Lakṣmi, were born *Paṇḍula Devi*, *Chāvali Devi* and *Boyya Devi*. These three becoming highly accomplished in sciences, in singing and dancing; and of a fame which made them worthy of three kings; *Ballāḥa Deva* married the three virgins on the same day in the same marriage hall; and in the Śaka year 1023, the year Svahānu, the month Kartika, the 16th day of the moon's increase, Thursday, as a marriage gift, having again conferred on *Mariyāṇa Daṇḍanāyaka* of the second generation, S'indigere, together with the lordship thereof, with pouring of water, was maintaining the same:—

As Viśva, with eyes like the blue waterlily, a face like the lotus, and a gently smiling countenance, displaying the power of his arms in the bright moonlight of his fame which filled the three worlds, delighting in the overthrow of those who have forsaken the paths of justice, S'ri Viśva Bhaṅga was shining like a sun in the world. When anger makes him frown all kings are destroyed; in the sport of his victorious expeditions what countries he overran! what lands resounded with his praise! what kings he overcame! even as far as the shores of the ocean; thus gaining possession of all the world—*Viśva kṣhāḥis'a*.

May it be well. Entitled to the five great drums, *Mahā Maṇḍaleś'vara*, lord of *Dedrivati-pura*, born in the *Yādava kula*, a head jewel among the jewels the *Chāḥḥika maṇḍalika*,* through worship of the feet of Achyuta (Viśva) having obtained the glory of Jishna, by nature of a valour which went be-

* *Yādava-kuladaya Chāḥḥika-maṇḍalika-chāḥḥika*.

and the regents of the points of the compass; causing the wives of hostile kings to misarry at the sound of his victorious conch; having obtained a boon from *Vāsantīkī Devī*; the daily bestower of gifts; by the performance of unequalled *hiraṅga garbha* and *śukla puruṣa* * and a thousand sacrifices having satisfied the manes of his ancestors, the gods, gurus and Brahmans; on account of his valour being without any opponent and thus having acquired the title of *Adhirāja Viśnu*; sprung from the sea of the *Yōlara kula*, the line of *Vijaya Nārāyaṇa*; like *Brahma* in re-creating the world out of chaos; like *Rumāreswami* among the learned; to others' wives a son; daily receiving the blessings of all people for his justice and thus increasing in prosperity; unequalled in war; having by the power of his arms subdued *As'vapati*, *Gajapati* and other kings and obtained numerous horses, elephants, and jewels, and thus being in the enjoyment of the *Lakṣmi* of an heroic kingdom; the abode of *Sarneratī*; a *Bhairava* of the final deluge to the *Chōṣa kula*; a lion to the elephant *Keraṭa*; a *Bada-kimala* to the ocean the *Pāṇḍya kula*; a wild-fire to the sprouts of the creeper the fame of *Paṭāra*; a *śarabha* to the lion *Narasimha Parvata*; his unshaken valour a well into which fell the deer the (?) *Katapāla* and other kings; a terrible bow of victory in cutting off the *Katapāla*; an ornament of victory born for the destruction of the lines of proud boasting kings; glorious in the possession of *Kūrchipura* in which he had sounded his terrible *ghaṭṭora* (drum); shaking down the houses in the cities of many kings by the thundering sound of his *ghaṭṭi* (drum); squeezing as if in his hand *Dakṣiṇa Maṇḍira-pura*; having by his general burnt *Jamunātha-pura*; with a look of his eyes removing the poverty of the world; the manifest *Viśnu*; lord over all the world as far as the ocean; free from fear as from avarice; while, possessed of these and other titles, *S'rīmat Kamligundat Vikrama Ganga Viśnu Varddhana Deva*, punishing the evil and protecting the good in the *Gangavādī* Ninety-six Thousand, the *Notambavādī* Thirty-two Thousand and the *Haravādī* Twelve Thousand, was ruling the kingdom in the enjoyment of peace and wisdom:—

The dwellers at his lotus feet:—seeds on the noble tree the office of chief ministers of the whole kingdom; bees at the lotus feet of *Arhat Parmas'vara*; adorned with the gems, quietness, self-control, meekness, humility, heroism, skill and other good qualities; like half moons in possession of the flag embellished with the title of *Mahā-prachandya-Dandadāya* obtained from

* See note p. 315.

† Perhaps this should be *Samakī gundā*, the captor of *Kamhi*.

the race of Kambigouja Vikrama Vishnu Vardhana Deva ; decorated with the earrings the Lakshmi of the *syād mūda* ; of great happiness arising from the daily associations of the Jiva-pāṇi ; delighting in gifts of the four vedas ; resembling the eyes of the Lakshmi of pure wisdom ; mutual friends ; were the mahā pradhāna *Mariyāne Dandānāyaka*, and, reckoned the first lord of Bharata, *Bharata'vara Dandānāyaka*. These, without any difference in opinion, as if the embodiments of goodness, like Bhīma and Arjuna, or Lava and Kusā, though two were as if of one form.

[Their praises continue at great length, comparing Mariyāne to a young elephant (*mari āne*), &c., &c. The following is an abstract of important particulars].

The wife of Mariyāne was *Jakkamave*. Their son was *Mariyāne Dandānāyaka*, whose wife was *Yakkhi*.

Bharata surpassed *Ohālakya* as a minister, his god was *Traibhūya-nātha* Parama Jina, his guru *Māghasandī* Benipati.

The following was the genealogy of *Bharata Dandānāyaka* and of his elder brother *Mariyāne Dandānāyaka* :—Descended from the Bhāradvāja gotra, was *Kākarasa* Dandānātha, sole lord of the Ganga kingdom and the *Pais'ala* kingdom. His wife was *Anbi*. His sons were *Nākarasa* chamūpa and *Mariyāne*, (?) born to give the Ganga kingdom to the *Pais'ala* king. His daughter *Dandānāyakkitti* *Dehava* had two sons, the *dharma*bharma *Dhakarasa* and *Mābhana* Dandānāyaka. *Dhakarasa*'s wife was *Hammālā*. Their sons were *Mariyāne* viṭha and (?) *Dhakarāji* chamūpati. *Mokhi Rāja*'s daughter became the wife of *Bharata*'s *Dandānāyaka*, the younger brother of *Mariyāne*. To her, *Chāndlave* *Dandānāyakkitti*, were born the *Dandānātha* *Ereyanga* and the Chamūpati *Balla*. *Balla*'s wife was *Padmala Devi*, and he also had *Chavala Devi* and *Boppala*.

Thus *Mariyāne Dandānāyaka* and *Bharata* were grandsons of the sons of *Balla*, the son of *Ereyanga*, the son of *Nemasa*, the son of *Dhakarasa*, the son of *Mābhana* Dandānāyaka, the son of the senior *Mariyāne Dandānāyaka* ; and of the daughters of *Boppala Devi* and others up to *Padmala Devi*.

* While, with the descendants of this long and honoured line connected with the kings of his race, *S'ri Kambigouja Vikrama Gauga Vishnu Vardhana Pais'ala Deva*, having *Mariyāne Dandānāyaka* and *Bharata* *Dandānāyaka* as judges (*satyādhatirigala*), treasurers, and chief advisers,

* The foregoing genealogy is far from clear. From this point the translation is resumed.

was dwelling in happiness in the royal residence at *Dorasamudra*, and governing the kingdom:—in the S'aka year 1060, the year *Palugala*, the month *Pushya*, the 10th day of the moon's increase, Sunday, attarjāna sankrānti—among the great gifts of the *śālī puruṣa*, in the presence of *Bharatamūṣya Daṇḍamūṣaka*, approving of the name of *Bhṛṣṭapūṣya*, (he) depositing 500 *hona* at the feet of the *Deva*, and receiving the lordship of *Darjagaukera Baggaṇi*; erected a *baṇḍi* in *S'indigere*, the inheritance from their ancestors, which *Mariyāna Darjagauṣaka* and *Bharatūṣya Daṇḍamūṣaka* had received with pouring of water, (for which *baṇḍi*), among the great gifts, *Viśvaṇa Parakṛāṇḍa Deva*, pouring water with his own hands presented to *Madhurāṇḍa Deva*, the junior *mantravēdi* of *Gauṇa Viṣṇukṛa Siddhānta Deva*, *śāhī* of the *S'ri mūla saṅgha*, the *Deṣiga gaṇa*, the *Postuka gaṇa*, and *Koṇḍakundāṇḍa*,—the following land:—under the old tank four *kaṇḍa* of rice land, under *Tāvara gaṇa* a garden sufficient for 20,000 *botē* vines, in the village of *Māṇḍakera* two oil mills, with the dung heaps and customs dues, to endure as long as sun, moon, stars and sky. (Imprecatory verses).

(Here follows another gift made at the same time, in which, being under the *Chōlōkya* king *Tribhuvana Malla Deva*)—*S'ri* *śrī* *Tribhuvana Malla*, the capturer (*gaṇa*) of *Talakkūṭa*, *Kaṇṇa*, *Nāṅgaḷi*, *Gāṅḡavāḍi*, *Nāṅḡāṇḍi*, *Daṇḍavēdi*, *Haṇṇaṅḡaḷa*, and *Haṇḡaṅḡa*, *Bharjāḡa Vīra Gaṅḡa Pōṣ'ala Deva*, being in the royal residence at *Dorasamudra*, ruling the kingdom of the world in the enjoyment of peace and wisdom:—the *mahā pradhāna*, senior treasurer, *Mariyāna Daṇḍamūṣaka*,—son-in-law of *Śovaraṇa Da.* the son of *Bāvaraṇa Da.* and son of *Dhākarāṇa Da.* the son of the senior *Mariyāna Da.*—united with the *mahā pradhāna* *Daṇḍamūṣaka Bharata*, obtains for the *baṇḍi* of *S'indigere*, the place of their inheritance, with pouring of water from the hands of *S'ri Viśvaṇa Parakṛāṇḍa Hōṣ'ala Deva*, the village of *S'raṅḡapāṇḡāḍi*. (Concludes with its boundaries, and imprecations).

175. Sila Sāsana at Yelandur, date A. D. 1654.

May the lord of Gauri, whose chest is marked with the *lūṇāṇḡa* from the bosom of Gauri, the ocean of mercy, joyfully give happiness to *Shūḍa Bhīṇḡa*.

To the south of Himāchala is *Māngiri*. There, while Kapila rishi was performing penance, with the water of the Deva Ganga in his vessel, Nandis'vara appearing, said, "O great muni, pour forth the water in your vessel towards the north, and it shall become a river of merit, bestowing on all people present and eternal happiness." At this exhortation, saying, "I will do it," he poured forth the water of his vessel to the north, and gave it the name of *Susarpavati*.

On the banks of that stream is a city, whose glory is as follows:—Brahma desiring to create a place free from all the evil passions, it became so filled with brightness, that he gave this rare city the name of *Kētyāndira* (city of the young moon) in the world.

And the eight petals of the lotus that city, were—on the east, *Sutas'ridri*, the shade of Gangādhara; on the south east, the *Mallikārtta* mountain near *Tiruvāpura*; on the south, the *Saragi* hill, bright with the residence of . . . ; on the south west, the *S'ankares'vara* mountain, the shade of . . . ; on the west, the mountain adorned by *Mel-lākṛjuna* near *Davutir*; on the north west, the *Sambhāṅga* mountain; on the north, *Prathamā S'ris'āṭa*, glorious on account of Malles'vara; on the north east, the *Nirṇamā* mountain, the shade of Nīlakantṛa. These eight mountains being its eight petals, that city was in the middle of them like the eye of the lotus.

Thither Pacame's'vara coming, and saying "I will protect it," in each of the four yugas was worshipped under a different name and different colour, as follows:—in the *Kṛita* yuga as *Tripurāṇataka*, white as crystal, he was worshipped by *Jama*dagni; in the *Tṛeta* yuga as *Nīlakantṛa*, of a tawny colour, he was worshipped by *Raghu*nātha; in the *Dvāpara* yuga as *Lokes'vara* he was worshipped by the sons of *Pāṇ*du; in the *Kali* yuga as *Gaures'vara*, of the colour of saffron, he was worshipped by the kings of *Padi-nāḍa*.

For *Siṅgha Deva Bāṇ*ga, not only built his temple and worshipped there, but while with the glory of the lord of *Lakṣmī*, in the form of *Maṇmatha*, like the son of *Devendra* and the king *Rāma*, an ornament to the race of kings, filled with all learning—ruling over the *Ten Nāḍa* (*Padi nāḍagaṇa*), in the *S'aka* year 1490, the year *Vibhava*, knowing the glory of Gauri's the mine of goodness, that king presented for (the support of) his worship the celebrated town of *Ganagambira*, without any estimation of its value, so great a donor was he in the world.

His younger brother, praised by all the world for his spotless fame, was *Chāma vṛipāṭa*, a new *Maṇmatha*: whose famous sons were *Nanja Rāja* and *Tirumala Rāja*.

And that Nanja Rāja's elder brother Tāṇṇala Rāja presented *Vaḍeyarayan*, and near to it *Seṇagurūḍa*; and with great joy that excellent king also gave to Gauris'vara *Chincheṇṇepara*.

That king's son, a mine of virtue, ever filled with merit, governing with great skill the portion of the world called *Paṇḍita*, like a bee at the feet of Śiva, the refuge of beggars, how did he shine in the world among kings, *Mudhendra Bhūpaḥlaka*.

And in the Śaka year 1576, the year Jaya, that *Mudha Bhūpati*, with joy obtaining gardens, rice fields and tanks, presented them to the joy of Gauri, the lord of Kāntagiri; how was he celebrated for liberality in the world. And this ornament of kings built for Gauris a gopura, several temples, and a maṭapa; and set up the *Paṇṣa Lūga* to Gauriśāthe with great splendour. And for this his faith he obtained family, kingdom and fame from Śiva.

Paśāṭha Paṇḍita, the son of Gōṇṇanna Paṇḍita, wrote this for *Mudha Bhūpa* so as to please him. May Śiva grant to *Mudha Rāja* sons, grandsons and great grandsons; elephants, chariots and horses; gold and jewels and splendid treasures; with virtuous and liberal wives; free him from all troubles and diseases; impart to him wisdom, health and strength, learning and . . . for ever.

Then making a gift oneself to maintain another's is twice as meritorious: whose resumes a gift made by another loses all the benefit of his own. Whoso seizes a gift made by himself or by another shall be born a worm in ordure for sixty thousand years. Of making a gift or preserving another's, the maintaining another's is the best: making a gift procures *svarga*, but preserving another's gives eternal happiness.

Description of the lands and rights presented by *Mudha Rājāya* for the enjoyment of the god Gauripati:—In the rice fields of *Tāṇḍāṇṇu*,—to the (?) mirror holders (*śarṇṇadavarige*) 1 . . . , to the presenters of the wave offering of rice and tumeric (*paśāṇṇavarige*) 1 . . . , to the presenters of the wave offering of lights (*paśāṇṇavarige*) 1 . . . , to the illuminators (*paśāṇṇavarige*) two, to the lamp wavers (*paśāṇṇavarige*) two khandiga, to the dancers one khandiga. In the rice fields of *Varīyūṇṇu*—to the headmen of . . . (*paśāṇṇavarige*) two khandiga, to the elms one khandiga, to the (?) bricklayers one khandiga, to the garland maker one khandiga, also a garden; for the special offerings on Mondays, Fridays and *Dhanurmasa*, two khandiga, for the . . . offering to *Amma* one khandiga. In *Mosahalli aṅṅāṇṇu*—to the cymbal beaters 100 bhāṇṇa, to

the beaters of the maddala drum, 100 bhūmma. In *Gāṇḍakālī*—to the singers 100 bhūmma, to the dancers 100 bhūmma.

In *Yalandūru*, *Yarigūru*, *Maddūru*, *Gumbāḷi*, *Ammāḷa*, *Kōmma*, *Hōnnāru*, *Kazavallūru*, *Agara*—in these villages, a svāmīya of one kolaga per khandi, and one kolaga per 100 bhūmma, of rice land; one bundle of cotton per 100 bhūmma of black soil; two balle per 100 bhūmma of *vasabhāṇḍa*; ten balle of jaggery per 1,000. Whoso resumes the villages, gardens, rice lands or dues granted by the *Paṇḍitāḍa* kings, will incur the guilt of slaughtering cows in *Kāśī*, of incest with his mother, of drinking spirits, and other such *sīṇa*.

Obedience to Śrī Gaurāṅga. May it endure.



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